Theori=

ginal & spryinge of all sectes & or=ders by whome, whā or were they beganne.

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Translated out of hye Dutch in Englysh.

.1537.

To the reader.

FOr as much as ther is in the worlde great disputacyon & reasonynge of sectes, and so many also of the same sectes and religions both contrarye to Christes mooste holy religion, and also among themselues. To induce them therfore vnto thyne vnderstandynge (mooste gentle reader) and to describe them vnto thy knowlege, we haue here gathered together the names, fashions and maner of lyuynges of all suche sectes and ordres as are not onely vnder the B. of Rome but also both amonge the Christen and amonge ye Jewes, how and whan they came vp, with the maner also of theyr garmentes and sundrye clothynges.

Which treatise yf thou reade diligently, thou shalte thynke it no maruayll, that ther is now suche contencyon and diuision in ye worlde, in as much as ther was no tyme, no age, no generacyon sence the begynnynge, but alwaye ther hath ben some sectes, some diuersite of opinion, and some sundrye maner of belefe in ye same. The Jewes lacked not theyr Pharisees, theyr Saduces, theyr Esseies. &c. The communite also of Christe

43 10. 10 230.

dome hath this lõge tyme not ben without innumerable ſectes and dyuerſe religions, ſtablyſhed by the B. of Rome. Yee euery lande nacyon and contrye, hath in a maner a ſundry faſſhion of lyuynge, a ſundry faſhion of doctrine, a ſundry faſſhiõ of clothyng, &c. and hath had (I ſaye) this longe ſeaſon. And though ſome of them which be called ſectes, are not farre frõ Chriſt nor his fayth yet the mooſt parte (ſpecyally of them that be brought in by ỹ B. of Rome) are no leſſe contrary vnto Chriſt, then were ỹ falſe prophetes in tymes paſt, then were the phariſes, and then were the heretikes that haue ben ſens Chriſtes incarnacyon. ffor in as much as they wyll not onely be called other wyſe then Chriſten, but denye alſo ỹ power lyfe, fayth and merites of Chriſte, who can then be more contrary to hym: who are thẽ more worthy to be called brethren of ſectes and diuiſion, then ſuch are:

As thou ſeyſt therfore ỹ theyr doctrine is contrary to Chriſtes, ỹ they preach lyes and dreames, that they deceaue the hartes of innocentes thorow fayre and flatterynge wordes. Rom. xvi. that they come to the but in ſhepes clothynge Math. vii. that they de-

nye the power of godlyneſſe.ii. Timo.iii. that they deuoure wydowes houſes vnder the pretence of longe prayers. Math.xxiii. So be thou ware of them, of theyr falſe doctrin, of theyr lyes & dreames, of theyr fayre and flattryng wordes, of theyr fayned holyneſſe. For all is not golde that ſhyneth, nether are they all of Chriſtes couent, that weare brode crownes, wide coules, and ſyde coates. And forget not that S. Paul ſayeth. The deuell can chaunge hymſelfe in to angell of lyght.

Shute not thou thē at a wronge marke but holde the vnto Chriſt, and to the vnite of his doctrine, of his fayth and of his religion, that thou mayeſt here be fre from all falſe hypocriſy, and not only knyt vnto him herein this world, but inheritour alſo of his ioye in heauen. Amen.

¶ The contentes of thys treatyſe.

1 lxxxiiii. Orders, ſectes or religiōs vnder the byſhop of Rome.
2 xiiii. Faythes and ſectes of Chriſtēdom only, beſyde all other.
3 xvi. Sectes and ſuperſticiōs of the Jewes or Hebrues.

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and B the seconde.

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¶ A treatyse of all sectes and orders where, whan & by whom they are begõne, stablyshed and confirmed.

¶ Of the Byshop of Rome, Cardinals and other of hys spiritualty in generall.

IN thys register or rehearsall of sectes is the Byshop of Rome (that vsurpatly called hymselfe Pope) the fyrst in order, as an heade & father of hys whole body, accompanyed wyth hys members, chylderen and creatures as a henne wyth hyr chekens, namely: Cardinals, Patriarkes, Byshops, Curtisans, Prestes, Monkes, ffreres, & hys whole spiritualty. Whose holynesse and lyfe (God be thanked) is so come to lyght, ỹ euen the chylderen vpon ỹ strete do speake and synge of it. And the deuell also doth shewe hym as though he were wery of hym

out of the worlde, but myddes of the deuels kyngdome, that is the worlde, to watch, and be sober in all godlynesse. For God wyll haue hys to be abrode & in the lyght. Joh. iii. and Math. v. and set them iudges ouer the whole worlde. He can separate and kepe the roses frō thornes welynough. I knowe none example in the whole scripture of bodely separatynge frome the worlde, saue only of Christe, Moses, and Helias, whiche nother toke vpon them to dwell in wyldernesses, but only for a season to faste or commune wt God. Wherfore I cā not be persuaded that thys lyfe is so acceptable to God. Christe knoweth how nedeful the true Christēmen be in thys world. Fyrst, that they may lyghten and shyne in the worlde: Secondarily, þ they maye teach and exhorte: Thyrdly that they may geue counsell and helpe, geuynge a good example to euery man, and stoppe þ mouthes of backbyters with þ truth. Fourthly that God condemne the worlde with thē. Yf ony man wyll here allege Jhon Baptist I answer: Jhon fled not alwaye the company of men, but only whan he wold prayе or faste, otherwhyles was he in Herodes courte, where he shoned no man as the he-

remites do, but preached vnto them repentaunce, receauyng them that came to hym, and at tyme conuenient he wente agayne whether the spyrete led hym. Thus maye one beynge myddes in the worlde also, be out of the world, as all Christen men ought to be, and as Abraham in Canaan, Daniell in Babilon, Joseph in Egipte. These foresayde heremites were in ỹ tyme of Decius, Valens, Theodosius and Diclettian, from ccc. yeare after Christ vntyl. M. about what tyme monkes order begaune. Some saye they fled persecution in the wylderneſſes of Egipte, and so were fayne to dwell there vnknowen loke vpon Otho byshop of frisingen. the. vii. boke ỹ. xxv. chap. thorowout.

iii. Basilius order.

Anno. ccc. lxxxiiii. in the tyme of Siricius B. of Rome began thy fyrst monkysh order, rayſed by Basilius Magnus, byshop of Cesarea in Cappadocia. Theyr cote, cloke, cole, and cappe were all whyte. He prescrybed them a rule mixte wyth manye tradicions and doctrines of men: Wherfore he is called of them a father and a begynner of relygyous people,

whose lyfe he also prayseth, so that he optayned of the aforesayde Syricius to confirme the order. he called them Monacht, that is, solitary or separate from the worlde, and founded in Grece the fyrst house or cloyster how they be diuided and separate from the world, we haue sene and do se dayly.

iiii. Benedictus or Benets order.

SBenet a father of monks, whiche gathered together all strowed religious men, dyd begynne a peculiar order Anno. M. xxiiii. in the tyme of Jhon ꝑ i. B. of Rome vpon the mount Lassinus, where he buylt ꝑ mooste renowned cloyster, geuynge them there a rule, prescripte, and forme of lyuynge, as though Christ had forgotten it. Now after he had longe shyned in a wylderneſſe, & muche resorte was to hym by reason of hys Gods seruice, he buylt. xii. places and fylled them with religious men. Of thys order is reported to haue ben. xxiiii B. of Rome. c. lxxxiii. Cardinals. M. cccc. lxiiii. Archbyshops and byshops. xv. M. and lxx. renowned Abbots, and as sayeth Jhon the. xxii. Byshops of Rome. v. M. vi. c. lv. monkes canonisate or sayntes. Thys is

the. iii. broode that the B. of Rome hath hatchte. He rayſed alſo an ozder foz hys ſyſter Scolaſtica, and made her abbeſſe: hyz clothynge was a black cote, cloke, cole, and vayle. And leſt the ſcripture ſhulde deceaue her and hyzs, it was commaunded that none ſhulde reade the holy ſcripture wythout conſente oz permiſſion of theyz ſuperioz. Here is to be ſene how God is ſought in all ozders, which in hys wozde is expelled. Black Monkes

v. Cluniacenſis ozder.

Anno. ix.c.xiii. hath S. Benets ozder begotten thys ſecte whoſe bygynner was Otho the abbot. ffoz whan the monkes of S. Benets rule were nerehande decayed in godlyneſſe, thys Otho lyued ſo, that they were quickened agayne byzeaſon of hys holyneſſe. Theyz clothynge and rule was as Saynt Benets. A duke of Aquitania Guillidinus by name relyued the Giginacy oz Cluniacis cloyſters wyth greate ſubſtaunce, and yearly rentes.

vi. Uallis vmbzoſe oz

Shadowed vale ozder.

Anno. M. cccc. or as some saye: ãno. M. lxx. Jhon a flozentine, whose father called Gualbertus was a knyght, dyd begynne thys ozder vnder S. Benets rule wyth addynge therto, and chaungynge of black clothes into graye: whereof ther is many in Tuscia and vpper Lõbardy. Thys Jhon after the tenoure of hys stozy oz legẽd was come to the monkery oz cole after this fashion: he was at variaunce with an vplandysh man, foz slayenge of hys brother; wherfoze as he vpon a tyme rode out of flozence to auenge hys brothers death, the manslayer met hym euen in the teth, not farre from the cloyster Minati in the mõtaynes, vpon whome he fell. Now whan the vplandysh man sawe no escappynge, he fell at hys fete, desyrynge hym foz the crucifyed Jesus Christe to pardon and forgeue hym hys offence. Where vpon Jhon was so reconciled concernynge the manslaughter, that he abatyng hys moode and leaupnge hys fury, forgaue hym all the dette. Now as he wente from thence in the afoze sayde cloyster, and fell downe bofoze the crucifixe there shuld ỹ image haue moued & bekẽned

with the heade, sygnifyenge that God was pleased with the forgeuenesse of the dette vnto the manslayer: which crosse is yet at this houre sene by Florence vpon an hyll, where great reuerence is shewed to it. Vpon this was he styred to geue hymselfe ouer vnto a spirituall conuersacyon, gat him anone to an ende of the mount Apenninus where he buylded a cloyster, and beganne this order. At ꝑ last he dyed Anno M.lxxiii. after that the order was well encreased in persones and cloysters.

vii. Grandimontelis order.

Anno. M.lxxvi. vnder Alexãder the.ii. B. of Rome dyd this newe order begynne, by one Steuen the sonne of a gentylmã of Auernia: which trauayled many cõtries to seke out a solitary place, wher he myght serue God quyetly: at the laste he came in Aquitania, where he founde a mountayne full of woodes, and sprygynge fountaynes, and an vntroden lande. There dyd this Steue pytche, and beganne a straygh lyfe wyth fastynge, watchynge and prayeng to God. His meate was bread and water, his clothynge was a cote of males vpõ his

bare body, and a black cloke ther vpō, where
with he dyd penaunce, & ymagined to become
ryghteous before God. With this lyfe he ga
thered many disciples, whom he exhorted
to wylfull pouerte. Now thought the mon-
kes of S. Austins order theyr tytle to be bet
ter to ỳ place: wherfore ỳ brethren wolde re
nyue with a good wyl, prayenge God instātly
to shew thē another cōuenient place. Wher
fore vpon a tyme as Agnus dei was songe
at masse, a voyce (whether it came frō God
or ỳ deuel) was herde, sayenge: In Grandi-
monte. Upon this they rose & buylded there
a cloyster or place for them.

viii. Gregorians order.

In the yeare. cccc. xciiii. dyd Grego-
rius Magnus borne of a noble stock
of Rome, very plenteously endued with
goodes of fortune forsake all, & chose a relyg-
ious state. After the decease of his father
he builded. vi. religious houses in Sicilia, ge
uynge thē a forme & rule of lyuynge: and he
buylded another with Rome, in the name &
honour of S. Andrew, wherin he dwelte with
many brethrē, whō he steared greatly to the
subduyng & chastenynge of ỳ flesshe. He dyd
weare a copper coloured course cloth accor
dyng to his rule. His brethren (because they

kept his rule as diligētly, as yf it had bē gods wozd) they wer called Gregoziās after hym.

ix. The fyzst ozder of S. Austins.

IN the year. cccc. xc. dyd S. Austine (after ỳ his mother was departed) sayle vnto Cartago wᵗ his brethzē, distributed his patrimony amōge pooze folke, & began in a house in ỳ woodes to take vpō him to folow the Apostles by a rule, hauynge a sleght black garmēt: whether it was a cole, oz not, I can not shew. I reke it was in dede a blacke garmēt as shalbe specifyed here after in ỳ ozder of ỳ chanōs: Ther is no ozder as it was institut: Yee though ỳ foūders of thē had a fre & good meaning, (wherof I am not sure) yet by addyng & abatynge mozе oz lesse thē Austyne oz Benet & such other institut they are so soze challēged, ỳ they shulde not now know theyz brethzē. I fynd nomoze of S. Austin but ỳ he was feruēt to folow ỳ Apostles, couetyng & endeuouryng to lyue after theyz example, wherfoze he called his rule ỳ gospel. But I feare me lest ỳ deuel also haue scoffed wᵗ S. Austine & his good meānyng: ffoz yf ỳ rule be his, wherfoze calleth he her ỳ gospel: yf she is Chzistes, wherfoze calleth he her ỳ rule ỳ is pscribed al mē his owne

as though euery Christe man neded not to lyue after the ensample of Christ and his Apostles: Fynally in euery playe hath the deuell one parte. It passeth my capacyte to shewe the manyfold dyuersite of the ordersof S. Austyne. Yee I feare lest Austyne himselfe shuld scarce know thē for his disciples.

r. Ambrosius order, two sortes.

Off S. Ambrose that was in S. Austines tyme aboute the yeare of oure Lorde. cccc. xc. & dyd conuerte hym, I reade no mōkry. But I thynke some apes or counterfayters haue presumed to folowe his lyfe, seynge he was cosited for a monster of the worlde, & haue at ony tyme sene hym haue on a graye or russet garment, and so counterfayted hys clothynge and conuersacyon: but the pyth wherin all cōsysteth, that is, fayth in the hart, that haue they left him, hauynge a recheleſſe harte vnder a graye garment. An other order is ther rekened of S. Ambrose, which weare whyte cotes, and a cloke theron, wherewith they foolyshly ymagyne to do God an acceptable seruyce, and yet they (as all other) are playne heretykes: seynge they seke healthy and thynke to

merytte thaby by God, whiche hath an eye to fayth onely. Jere.v. loketh vpon ꝑ wozke-mayster and tre, and not vpon the frutes oz wozkes. Gen.iiii. Pzo.xxi. Math.vii.c.xii.

xi. Jeronimus ozder. ii. kyndes.

After Chziſtes byzth. cccc.xc. yeare oz there about toke Jerome vpon hym ꝑ religious oz heremiticall clothynge, in the wylderneſſe of Syzia, after he was conſecrate a pzeſt & cardinall at Rome. Afterwarde anno. M. cccc.viii. roſe a new beggynge ozder vnder the name of S. Jerome in the tyme of Innocentius the.vii. Anno M.cccc.v, a county Redo by name a religious man of the.iii. ozder of S. ffraunces in the lande of Etruria by the towne ffeſulana, whoſe companion was Mater Marſis. Theſe twayne dyd begynne, inſtitute and augmente this ozder of obſeruacyon. This ozder is bzought vnder the rule of S. Auſtyne, by the reaſon of the excellent vowe of Gregozy the.xii. B. of Rome, & endued with pziueleges and lybertyes. Whan thys ozder now was decaied & nearehande come to nought, it was renewed and reſtozed agayne by one Lupus a Spaynyard, general

of ꝑ same ordꝛ, which ordened new cõstitu
ciõs & ordꝛs, take of ꝑ sayenges of S. Jerõ, &
was cõfirmed wt sundꝛy ꝓuileges & fran-
chises by Eugenio ꝑ. iiii. B. of R. & wt a gray
cloke i remẽbꝛaũce of ꝑ religiõ of ꝑ aforsayd
iii. ordꝛ. This was don anno. m. cccc. xxxvii

xii. Chanons ordꝛ regular ꝓestes.

This ordꝛ began to florysh agayne in
ꝑ tyme of Gregory ꝑ. vii. & wꝫry the
iiii. emperour, an. M. lxxx. i ꝑ church
of S. Muirin at Beulake ꝑ which was first
institute by ꝑ Apostles, after by S. Austine,
& now by master Yuon ꝓouest of the same
church, which was afterward B. of carnotũ
They weare a blacke gowne, & a scapulary
wounde aboute the arme, they be halfe mõ-
kes and halfe ꝓestes.

xiii. The Sarrabaites ordꝛ.

To this secte surely belonge suche of
ꝑ spiritualty that by mouth ꝓfesse
wylfull pouerte & not wt harte. ffor
these Sarrabaites be sayd not only to come
of Ananias & Saphira by vntrue dissimula
cyon of retaynyng theyr goodes Actu. v. but
also by lynage & kynred. These vnder ꝑ co-
lour of wylful pouerte, wolde semeto haue
forsaken & bydde al tẽporal goodes farewel,

after ꝑ institutiō of ꝑ apostles: vnder ꝑ wh ich colour ꝑ couetous wretches busyed to gather great goodes ꝛ possessiōs, which they optayned. Of these doth S. Hierome wryte thꝛyse to S. Austine. They dwelt fyꝛst in E gipt i holes ꝛ caues, clothed wt oꝛē ꝛ suynes hedes, gyꝛded about wt halters vnshod ꝛ blou dy went they oft to Jerusalē at ꝑ feast cōfes syng they ꝛ wylful pouerte ꝛ despysyng of al thynge, so lōge, tyl they were enryched ther- by y. They pulled thēselues by ꝑ beerd i sight of al ꝑ people, wherby they gat thēselues a name of great holynesse, afterward retur- ned home agayn ladē wt goodes, where they lyued at theyꝛ ease S. Austine cōmaūded to fiye these. They plated thoꝛnes in ꝑ hēmes of theyꝛ vestures, wher wt they beblouded thē selues. ffinally they began many straūge de uyces tyl they waxed rych ꝛ lyued i ydelnes Read Bede ꝛ Aug. the. xxi. sermō ad fres in

xiiii. Charterhouse ozder. (Ermo.

Anno. M. lxxvi. dyd this ozder begyn in Gallia oꝛ ffraunce by Bꝛuno the Philosopher ꝛ diuine, whō Bernard calleth a fayꝛe pyler of the church. This oz- der is confirmed by Alexander the. iii. and the. xii. Bishops of Rome with many other This ozder ꝓspered greatly not by reasō of

tyme (as euery man knoweth) but because of the straygh tnesse of lyuynge. On this fearful wyse dyd the order begynne: Whyle the vniuersite of Paris florysshed, ther dyed one of it that was of great renowne both of learnynge and honesty. Now whyle the Dirige was songe for hym, in the presence of many doctours, masters, & learned men, at these wordes: Quãtas habeo iniquitates &c. as ỳ body rose in the coffin, a voyce was herde sayenge: By the ryghteous iudgemẽt of God am I accused. At this voyce were they all abashed and concluded not to burye the coarse. The secõde daye, was lyke voyce herde. On the thyrde daye was nearehande the whole cytie gathered to heare the voice and then dyd the coarse ryse agayne as before, with this voyce: By the ryghteous iudgement of God am I condẽned. This pearsed thorow many hartes, but specyally Bruno s, borne at Colen, which then was deane and ruler of the vniuersite, so that he sayde to his disciples: Lo how peteously and pytefully perysshed he, which notwithstandynge was rekened of euery man a saynt for hys lyuynge. Here vpon wente he in a wylderneesse with seuen men, and buylded there an

house purposynge in his mynde to leade a strayght lyfe, euery frydaye to fast breade & water: and neuer to eate flesshe, were he neuer so sycke, to weare heery clothes nexte his body, neuer to come in to the worlde, to kepe pertuall sylence, and to speake only wt God, to syt alone in a cell, & so wyth greate chastenyng to do penaunce foz his synnes. Urbanus the.ii. B. of Rome is repozted to haue ben this Bzunos disciple. Hugo also ꝑ was as who saye an heremyte and charter house monke in this wozld, a very myzrour and example of all vertue, wolde haue take vpon hym this ozder, bnt he could get no lycence of the B. of Rome. I passe ouer ꝑ fable that is wzytten of hym. Lo good reader these deuelysh practyses vpon what fundament they are grouded. The deuell thought this shalbe my deuyse: ffoz the wozlde cannot iudge oz discerne this lyuyng, they shall estyme it an holy lyuynge, all is golde wyth them ꝑ shyneth, chefly in spiritual matters. Yf this lyuynge be of value, then are the heithen, Turkes, & Calicutes vertues mẽ: foz they haue mõkes of strayghter lyuynge. But whosoeuer the matter be, the wozlde wyll haue monkes and freres.

xv. Anthonyes order.

Anno.ccc. xxiiii. began Antony in Egipt a strayght & solitary lyfe. he was the fyrst hermite. his meat was only breade & water, & fasted vntyl sone set. he went wyllyngly in the wylderneſſe, where many resorted vnto hym, ỹ which made him theyr Abbot. S. Jerome sayth that he wrote vii. epistles or letters in ỹ Egiptian speche, full of spyrite & mysterye, which afterward were trãslated into Greke. Athanasius B. of Alexandria wryteth his lyfe in a cõplete boke. he dyed at Thebaida. ỹ. ccc. lvii. yeare after Christes byrth, the. c. v. yeare of his age, whõ nother I cã, nor wyll iudge, he hath one to iudge hym: but ỹ sorte of apes ỹ endeuoure to folowe hym in clothynge, & not in fayth, makynge of his lyuyng a rule, so lyke to his lyfe, as ỹ deuell is lyke God, those I say I coũte as heretykes & dissardes. This coũterfaited order weareth only a black garment wt a blewe crosse theron, they vse beggynge, they haue a fraternite, wherin they threatẽ folke wt S. Antonis fyre, yee they haue brought ỹ matter so farre, ỹ in some parties they haue pygges fatted to thẽ, wher wt they fat theyr bellyes, & mock & maw at vs.

xvi. Paulus or Paulins order.

The yeare .ccc.xlv. was one Paulus an heremiticall monke or heremite in Egipte, a cõpanion to ỹ forsayd Antony, which spent his lyfe in wildernesse Whan he was.xv.yeare of age, fleynge the promotynge of Ualerianus & Decius Emperours of Rome, though he was of noble progeny, yet left he all, & went in to wylderneſſe, where he dwelt in a lytel caue.xcviii. yeares vnknowen, to ony man, lyuynge in fastynge & prayer wt water & breade, herbes & rootes such as ỹ wilderneſſe dyd mynister thus lyued Paule. But marke ỹ apes that haue ỹ name & order after hym, & yet haue nomore of hym, then some Christen men haue of Christ, that is, ỹ surname: For all his goostlyneſſe, lyfe, fayth, consysteth wyth them in theyr whyte garmẽtes or coules & kappes: The coloure of whose clothes we reade no where ỹ Paul dyd weare lyke, so ỹ I can not tell frõ whẽce they haue ỹ name. For Paul fasted, but they are fulbelyes: he was poore, but they are rych: he was solytary, but they rũne about: he had sīple clothing & a tlene hart, but these haue a whit garmẽt & blackhartes: so ỹ of Paule they haue no

more the al other orders haue, namely, only ꝑ name & tytle. Their rule is S. Austines, where in are rekened to be .xxiiii. orders.

xvii. Jhons order.

Anno.ccc.lxxx. was Jhon an heremyte in Egipte of great reputacion for his holynesse. He could conforte the feble mynded in God, and bryng them to perfec cion, as wryteth of hym saynt Jerome. He dwelt.l. yeare contynually vppon an hyll or rocke in feruent prayer and meditacyon to God, of whō he was fed. He was of so pure mynde that God opened vnto hym, not only what was necessary for hym to knowe, but also thynges for to come. He was so endued with the gyfte of prophecy, that he prophecyed not only thynges that shuld chaūce there about, but also the warre of the Emperoure Theodosius agaynst Maximus ꝑ tyraunt. Whā he was.c. yeare old he payed nature hir duety, whose lyfe Jerom doth describe. Now he that wyll compare the fulbellyed brethren that weare a black cloke & a crosse theron, wt this mans lyuyng (whose folowers they auaunce thēselues to be) shal fynde them farre vnlyke hym: seynge they

religion is they⁊ owne inuencion, and that they lyue of other mens ſweate. But wher of haue they onely the name than, ſeynge in no poynt they lyue lyke him, but eu̅ playne contrary: Yf they wyll thynke to be groſſ-ded vpō Jhon ꝑ Euangelyſte & Apoſtle: the ought they to lyue chaſte, go about & ꝓeach But I ſhuld be ſooner perſuaded that they⁊ patrone was a good tankarde yemā, whoſe o⁊der like good diſciples & bꝛethꝛē they haue kept & folowed. It is great pitie & ſhame, ꝑ we ar ſo peruert minded, ꝑ we do not ſe this mocke & abhominacyon, but rather wo⁊ſhip it as holyneſſe, geuynge frely to it both landes & goodes, & diſheret our natural chyld⁊ē god be mercyful vnto vs They be intituled of ꝑ Rhodiſh o⁊der, & vſe they⁊ owne inuencyon, lettyng Jhō be Jhō with his lyuynge.

ꝓviii. The new chanōs o⁊ regulars

ANno. M.cccc.xxx. began this new o⁊der in Hetruria in the parties of Luca in the cloyſter Friſonaria, endued wꝺ great ꝓuilleges of Eugenius the. iiii. B. of Rome, & are coũted vnder ꝑ rule of the regular chanōs of S. Auſtine. They haue by they⁊ fyꝛſt foũdacyon a blacke cloke wyth a

black scapulary and a blacke kappe but they haue chaūged ỳ scapulary in to a whyt lynē rochet. This ozder is sayde to haue many learned men.

xix. Of S. Justines ozder.

The yeare. M.cccc. xxxii. some say. M. cccc.xii. dyd one Lodwyck oz Lewis Barbus a counseler of Uenice, rayse vp a new ozder of S. Justine, vnder S. Benets rule, in ỳ parties of Treuisa, in ỳ clostter of S. Justin by ỳ cytie Padua. This ozder hath Eugenius the.iiii. confirmed with many ỳ great pzitueleges. Theyz clothynge can I not describe.

xx. The heremites, of S. Austins. oz Guilhelmians ozder.

The yeare. cccc. xviii. (as is said befoze) began this ozder in a wood aboute ỳ citie Hippo by Cartago. Whā he had dwelte there. iii. yeare, he began to make a rule foz thē after ỳ Apostles rule. Upō thys came ther so many to ỳ place, ỳ one wolde haue thought it had snowed mōkes, so ỳ many cloysters were buylt of thē. Now whā ỳ Uādalies came in Aphzica, they ouercame nearehād ỳ. iii. part of ỳ wozld, so ỳ they quēched almooste al ỳ Chzistē name. Wherfoze

certayn brethrē came in to hetruria, endeuouryng there þ þ holy order shulde not be rooted out. But because of þ persecucyon þ þ Gothies & Lõbardes vsed, this hermetical order was clene destroied, & monkry neare hande clene rooted out. Thus is this order oft decayed & oft rayſed agayne, reſourmed, & gotten many names, as now a dayes the Benedictines & Grayfreres, wherof some be called barefooted, some obſeruaũtes, some ffranciſcanes, some Bernardines, some minozes, some Amedei. As this order now had bē decayed a great whyl, ther roſe one Guyliame a duke of Aquitania & coũty of Lictauia, which i his youth was taught of ſ. Bernarde. This mã reſtozed agayn S. Auſtins order both in wozdes & dedes. ffoz þ greater he was afoze in þ wozlde, þ lowlyer he was become i þ wylderneſſe, whether he wēt of fre wyl to chaſtiſe his fleſh & ſubdue it, wb a cote of males on his bare body, alway watchyng, prayeng, & faſtyng: wherfoze he was called a father & reſtozer of þ order. Whan Guyliam now ſaw þ decay of his order, but þ increace of þ ciſtercienſes order, he gat a gelouſy to this order, & buſyed hī to enlarge it, inſomuch þ he gathered a great nōbre of perſōs, which were called Guylelmites vntyl þ tyme of Innocētius þ. iiii. B. of Ro: ffoz the

were they called to the cytie out of the wyl derneſſe, and theyr name chaūged in to heremites of S. Auſtine. This Guileame after the heremitiſh lyuynge by the conſente of Anaſtaſius ye Adrian byſhops of Ro. dyd buylde aboute (or as ſome ſay wtin) Paris ye fyrſt beggynge order, the whiche was confirmed by Anaſtaſius the. iiii. So that thys is the fyrſt beggynge order that is brooded, chaūged from pouerte in to ryches, goynge ſo lōge about tyl they were nothyng worth. After ye buylded they with beggynge many other cloyſters, vntyll they haue fylled the worldē ſo is beggynge that once was forbyddē, become a gods ſeruice. This chaūge laſted from. M. c. l. tyll. M. c. lx. yeare.

xxi. The regular order of the obſeruaunces of S. Auſtine.

ANno. cccc. Whan S. Auſtine was chosen byſhoppe in Aphrica he was compelled to leaue the wylderneſſe and to wayte vpon his office: wherfore he buſyed to buyld alſo a cloyſter in his houſe, wherin he wyth his chyldren and houſholde myghte lyue after the Apoſtles rule, whiche were of one mynde to Godwarde, and to poſſeſſe all thynges in cōmune. But what maner of

clothynge they dyd weare, fynde I expressed by no credible storywryter. wherfor it is to be thought ỳ they haue vsed honest raymēt, accordyng to the fashiō of the contrye, and not to haue knowen of ony cole, as the apes do imagyne. And yf it were so that he had vsed a cole, yet counterfayte his sonnes and folowers hym in nothynge els saue that pagen, the whiche euery vyle and noughty fellow can do. As for hys holynesse of lyfe and fayth, that bequeeth they hym, as not pertaynynge to them. The clothyng of the Austins apes is not now a dayes alyke in all places, but oft chaunged after the vse of the contrye, so that .x. sortes of Austinians are in one cotr. I wyll not speake here of theyr fayth, seynge that euery one hath a sundery fayth, and yet wolde be called an Austinian: they make, breake, make agayne, and mende, and that such thynges as Austine wolde not once haue dreamed, yee whan he ryseth, wyll not knowe. Some weare all white, some black cotes, some white rochets and a scapulary wyth a black cole, some otherwyse. They be reknyd to .xxiiii. kyndes of orders only vnder sente Austins rule, wherof euery one hath his patrō,

in folowyng whoſe lyfe they thynk to pleaſe God: yet is ther none that wyl folow Chriſt

xxii. Ciſtercienſis ozder.

The yeare. M. xcviii. after Chriſtes byrth begā in ꝑ wylderneſſe of Burgony thys ozder by Roberte the ſpirituall abbot and father of the ſame, whyche was afterwarde confirmed by Urbane the ii. B. of Rome, & brought vnder S. Benets rule. By reaſon of many fraūchiſes and pꝛiuileges vnder the ſhadowe of holyneſſe it is come ſo farre, that theyꝛ abbots ſomtyme and heremites and dwellers in wylderneſſe are now Lozdes and peres of realmes, yee dꝛowned in the wozlde and hys pompe, rydynge with ſo many hozſes, that one wolde thynke ther came a wozlde. Thys is a ſtraunge flyenge and deſpyſynge of ꝑ wozld Some wolde thynke it were a mockage of heremiticall lyuynge. Whan I wꝛyte of theyꝛ ozder and begynnynge, and beholde them now, yf in my wynde I compare them together that were than and be now, my thynke I wꝛyte of Chriſte and take the deuell foꝛ an enſample, and make hym a bꝛother of Chriſtes couente. Foꝛ as the deuell

is Chzistes ape and counterfayter, whyche
foloweth hym euen vpon the heles, and wyl
do all thynges after hym, euen so do the a-
pes lykewyse. The fyrst founders though I
ame not perfecte of theyr spzete, with what
intent they begaune, and seynge one maye
well suppose that they were not dzyue ther-
to by a good spzete: (for theyr intent is to
much geuen to sectes, theyr owne ease and
pzofite, yee and to heresy also) yet haue they
a better appearaunce and shyne of holynes.
To go to farre in Gods iudgmentes is
not permytted vnto man, yet maye euery
tre be iudged by hys frutes. he that wyl not
be repzoued of hys wycked lyuynge, let hym
endeuoure to redresse it. When thys oz-
der of saynt Benet decreased, and decayed
in vertue, than went Robert wyth xxi. mon
kes as despysers of earthly & louers of hea-
uenly thynges into a wylderneſſe called Ci-
stercium, and there institute them a newe
ozder called Cistercienſish ozder. After
warde by counsell and pzocuracion of some
dukes, byshops and legates, begaune they
to chaunge the heremytage into an ab-
baye, whych in shozte space came to greate
lozdeshyppes. Steuen the whych was abbot

after Robert, was sory that so few came to hys religion, forcause of the straytnesse of ꝯ order. In the meane season came Bernarde with hys brethren and made ꝯ religion more easyer. They weare reed shues and whyte rochets on a black cote, all shoren, saue a lytell cirkle.

xxiii. Bernardes order.

Anno. M. c. xx. dyd Bernarde shyne, a Burgonion, the sonne of a knyght of great lynage, the abot of Clareuall or Clereuale, wherof he was abbot. xxxvi. yeare In hys tyme he buylded. c. ix. Cloysters. Some saye that he hath chaūged somthynge in the Cistercienssh order, chefely in the garment, for they weare now black cloke vpon whyte cotes. Neuertheles to declare theyr foundacion and originall they weare the Cistercienssh rochets vpō hygh and principall feaste dayes. Theyr rule accordeth very well wt S. Benets. S. Bernard wrote many bokes which testifye of hys learnyng and holyness. Thys order hath many cloysters & swalowed vp innumerable goodes of the worlde, whose abbottes many one are Lordes, rydynge wyth many horses, and say

masse wyth myter, croyser and cope lyke a byshop. They serue God many wayes, only they preach not lyke contemplatife fathers, oreis very lytle, perchaunce it becommeth them not, or els theyr order wyll not suffre them to vse so sleght an office, or (ꝑ I myght soonest be persuaded) they can it not & therfore commit it vnto vplandysh prestes, so ꝑ I thynke one coulde not furnysh one Bernarde out of so many cloysters, though he bet them euen to a plate.

xxiiii. Templer order, theyr begynnynge and decaye.

After Christes byrth the yeare. M.c.x. in the tyme of Gelasius the .ii. begãne thys order at Jerusalem and cõtinued nearehãde .cc. yeare, whose begynnyng was thus: After that Gotfraye duke of Lorayne conquered Jerusalem, certayne knyghtes perceauyng that such pylgroms as came to them of theyr deuociõ and were robbed and murthered by the waye, they made a bonde amonge them to serue God in chyualry. At the begynnynge they were but few & gaue themselues to wylfull pouerte, and theyr chefe mayster was a keper of the tempell

boze, wherof they were called Templar lo-
des. They dwelte together, not farre frome
the sepulchre, lodgynge the pylgroms, ke-
pynge them from myschefe, and shewynge
them much kyndnesse, bryngynge thē from
one holy cytie vnto an other. Theyr orders
badge was a whyte cloke with a reede crosse
S. Barnarde made them a rule. They be-
came very rych in few dayes by gyftes of
greate men and pylgroms, wherfore plea-
sure toke roote also amonge them, so that
they came to decaye of vertue into al vyce,
& were all destroyed vpõone daye in ỹ tyme
of Clemēt the.v. B. of Rome, ãno. M.ccc.x.
because that (as some saye) they were fallen
to the Saracens, scornynge Christ with the
infideles, for whose cause (notwithstādyng)
they were heyred to warre. Wherfore they
were in one daye destroyed in fraūce (where
they had theyr beynge) of Philip kynge of
fraunce and other lordes, by the consent of
the B. of Rome, wyth theyr graundmayster
both twnes, castels, treasures, possessions &
other goods all burnt & murthered, as was
done also before in Asia and Syria. These
foresayde Lordes and the kynge by the B.
of Romes permission dyd make an apoynt-

ment and bonde by a bull (and noman shuld disclose thys priuite vnder damnacō of hys soule) how that on one daye they shulde fall vpon them, and depryue them all of theyr lyues, and to wende the goods to other spituall vses, hyrynge wyth them other defenders of the fayth. Thus perysshed thys order all in one daye, and theyr goodes were partly turned to the knyghtes of Rhodis, which than beganne there, hauynge there theyr graundmayster, partly was it bestowed to the spiritualty in Englande. Some saye that thys rootynge out of them was moze because of enuy of theyr prosperite and royalte, than of gyltynesse. ffor as theyr grandmayster James Burgonion was burnte at Paris wyth many of hys brethren, he toke hys death theron that he was neuer gylty of the accusacions layde to hym. But yf religions now shulde be destroyed for theyr ryches, orels because they are gone from the fayth: I feare me ther shulde fewe cloysters remayne standynge for theyr lyuynge and hypocrisyes sake.

xrb. The order of Temple knyghtes.

After the byrth of Christ. M.xx. began the order of temple knyghtes at Jerusalem, called S. Jhons. These lyue vnder S. Austines rule, and haue black lay clothynge, yet very lyke the rule, and there vpon a whyte crosse on theyr brest, they are instituted to fyght bodely agaynst the infideles. Theyr chefe beynge is in the Ile Rhodis, where they be vnder a graundmayster with all theyr houses and churches. And though they be for the mooste parte seculare, yet enioye they the fredomes of the church, fulfyllynge dayly theyr tare of Pater nosters.

xxvi. Premonstratensis order.

After Christes byrth .M.c.xix. begane thys order in the byshopryke of Laudunẽsis. vnder S. Benets rule by one borne at Colẽ called Notohobertus or as some saye Norbertus. Of thys order can I fynde nothynge perticularly, but that they be clothed in whyte from toppe to toe to declare theyr vnstayned virginite.

xxvii. Humiliatorum or the submitted order.

Afftter Chziſtes byzth the yeare.M.c. lxvi dyd thys ozder begynne, (Yet do ſome ſaye that it was vnder Henry the vi. anno. M.c.lxxxix) in the tyme of Alexander the.iii. The fyzſt ſaye that what tyme the Emperoure ffrederike Barbaroſſa had troubled Italy, and ſpecially Gallia Ciſalpina, and had bannyſhed many, both men & women and chylderen into Dutchland: as they now cõtinued there a ſeaſon and were fylled wyth myſery, they clothed themſelues all in whyte, came to the emperoure, prayenge hym forgeueneſſe, and to let them go home agayne, the which was graunted and permitted vnto them. Now whan they were come home, they kepte thẽ ſelues together, and promyſed to go in lowly clothynge, the men and wemen to be ſeparated ech from other, & to laboure euery one what he was ſkylde in, and had a commune purſe (Theyr heade called they a Pzoueſt, they kepte the rule of S. Benet. Thys ozder increaſed ſo both in goods and perſons, that it was confirmed and endued with many priuileges of the B. of Rome.

xxviii. The Sambonites oz good bzethzen ozder.

The yeare.M.c.xciy. dyd Jhon ſurnamed the goode a reſtorer of S. Auſtins order florysh, which had ſuch a pryck of the fleſh, that he feared he ſholde haue ben fayne to forſake religion, and to haue turned agayne to the world: wherfore he toke ſharpe thornes, which he put vnder the nayles of hys handes, and put hys handes oft vnder a ſtone to preaſſe them, and chaſtyſed hym ſelfe ſo harde that he was oftymes beſyde hys wyt. He laye.iii. dayes ſpechleſſe, ſo that he knew nothyng of hymſelfe. At the which tyme a voyce ſhuld haue ſayde to hym: Jhon, thou haſt conquered, thou ſhalt nomore be aſſaulted of thy fleſh. Thus was he at the fyrſt a good mõke. After thys he rayſed vp the decayed order of ſaynte Auſtine, chaungynge lytell in garment, but makynge the order ſtrayghter. Upon thys came many to ſe hys holyneſſe, which were ſteared to forſake the world, to renounce all, and to accõpany themſelues to hym, yeldynge themſelues to the lyfe of S. Auſtine. They buylded many cloyſters, and ſurnamed themſelues Bambonites or the good brethren: for he was called ỹ good Jhon or Johannes bonus. Such is the be-

gynnynge (good reader) of the ozders that ſwalow vp landes and people, and deuoure wedowes houſes. It is a commune prouerbe: A yonge angell, and olde deuell.

xxix. The crossebearers oz Crossed freres ozder.

IN the yeare of oure Lozde. M. cc. xv beganne thys ozder in the. lxviii. councell of Rome, it was begonne longe to foze, but sometyme lefte agayne: at the laste it was rayſed agayne and cõfirmed by Innocentius the. iii. in the. xviii. yeare of hys byſhopryke of Rome. The begynnyng was of thys maner: Amonge thẽ of Albania roſe a peſtilent hereſy, which cauſed a great diſſenſion amonge them of Rome. Wherfoz ꝑ B. of Rome ſente many agaynſt them marked wyth the croſſe, whiche were all ſlayne. Theſe laudable & prayſe wozthy ſouldyers dyd he halow therfoze, and rayſed the ozder agayne wyth geuynge of many fredoms & preuileges. Unto thys ozder dyd Innocẽtius ꝑ. iiii. B. of Ro. geue a rule, cõmaundynge ꝑ ꝑ ſpirituall of thys ozder ſhuld alway weare a croſſe in theyz hondes. Muiriacus a B. & martyz in ꝑ tyme of Helẽna the mother of

Constãtine ỹ greate Emperoure is sayd to be the founder of it: but it was come to such decaye, that it was almooste gone to nought. The yeare of oure Lorde. M. cc. xxii. shulde it haue ben refourmed: theyr clothynge is a black cope with a crosse theron, the bygnesse of an hande.

xxx. Carmelites or whyte freres order.

Anno. M. cc. xviii. dyd Alberte a patriarke of Jerusalem rayse agayne thys order in Syria by mount Carmelus geuynge of hys owne power therto many fraunchises and priuileges, and ordened a rule for it. Now whan thys order encreased and multiplyed thorowout the worlde it suffered much trouble. Wherfore Honorius ỹ iii. B. of Rome thought that thys order suffered vnworthely so much, by reason of hys holynesse (which yet was not greate) for the which cause he translatedthys order vnder ỹ tytle of oure lady of mount Carmelus, chaũgynge somwhat theyr rayment. Some saye that thys holy order in hys fyrst clothynge (that they sayde was of Helias or Heliseus) was greatly accepte to the Soldane, and

endued with many almesses of hym: but after they thaunged theyr rayment, he droue them out of hys kyngdome, so that of necessite they came in Europa. There haue they fallen to beggynge, so that in shozt space they grue greatly. They boast Cirill, Angelus, and Albertus to be theyr sayntes. Lo good reader thys is the reasonable grounde of theyr ozder, which was so good, that it pleased also the heythen, whiche shame and rebule Math. x. Joh. xv. xvi. they wyll in a maner boast where as the true Christen be alwaye persued of the euell Christen: yee the properte, nature, and chaunce of the gospell is, that it bryngeth hatred of the worlde wt it. Marke farther: thys holy cole brought them a crosse and trouble, who euer herde such lyke: Thys ozder is to begge, to take of euery man, and to do nothynge agayne foz it. Theyr clothynge was wonte to be a whyte and blacke checkered cope, but now a black cote gyrded about thē, & a whyte cloke vpon ỳ. Theyr ozder is to drynke wyne and to begyle the people wyth much bablynge Math. xxiii.

xxxi. Preacher ozder oz black freres of S. Dominike.

Anno.M.cc.xx. was Dominike Calaguritane a Spayniarde the begynner, leader and father of thys order: which yet beynge in hys mothers wombe was declared vntoher what he shulde be, on thys maner: She dreamed, that she had a wolf in hyr wombe, which had a burnynge torch in hys mouth, the which the preachers do greatly auaunce and expoũde it to theyr orders glory, as they well can. Neuertheless it is well knowen what beast a wolfe is, he is no shepe which signifyeth Christ and hys Joh.x. As for the torche, I take it for hys wolfysh learnynge, wherewyth he hath set all the worlde on fyre and begyled, or els made thẽ shepe, that he myght deuoure them: for fyre and a torche do not alwaye sygnifye ỹ holy goost. Now lytell doth it agre than with holyneſſe & the gospell that theyr dreame doth sygnifye, that she bare a wolfe, where as Christen men are shepe, & in no place called wolues, nor yet is the wolfe ony where takẽ for goodnes: Thys Dominike was fyrst a chanon regular, but wt great feruẽtneſſe of spyrete (as is well to be thought) foũded he thys order, & toke the cole, ỹ clothyng of hys order vpõ hym, for he douted how to behaue

hymselfe in the heresy ỳ was spronge vp of the virgine Mary, ỳ he myght roote it out. As he now vanquissed & ouercame ỳ gayasayers of the B. of Rome at Tolossa, he optayned the cõfirmacion of hys order of Honorius the.iii. B. of Rome, the which afterwarde ouerwhelmed al contryes. Thys shynynge man dyed at Bononia, & was canonisate of Gregory the.ix. Their order is to begge as the Carmelytes, and to forsake lytle by wylfull pouerte, wherby they take much and ware rych. Their cote is whyte, their cope black. Their rule is S. Dominks and not Christes, accordynge to the name. Marke good reader what strawy & papiry foundaciõ the orders haue, yee founded vpõ a frosen yse, so that whan the Sõne of truth doth shyne, than melteth their foundacion, & their buyldynge decayeth. What a lyke tale is thys ỳ an author of sectes shal destroye sectes and heresyes: Yf one heretike maye drive out an other, thã were these hereticall dyuels alwayes the fearcest. But Christ sayeth. mat. xii. ỳ one deuel can not dryue out another, yet are they cõfirmed to roote out all heresy, namely that is agaynst the Popishnesse. Afterwarde in a generall chap-

* Bononia it was concluded to geue

ouer all vnmoueable goodes and rētes that they myght so themore frelyer wayte vpon ỳ office of preachynge, but now they coulde be content to haue more than they haue in possession. Innocentius .iii. of Rome saw in a dreame the church lousyd and discharged vpon Dominikes shulder, wherfore he dyd confirme the order.

xxxii. The barefooted order.

Anno. M.cc.xxii. approbated Honorius the.iii. B. of Rome a good frerely father thys order also. The whiche was founded of one ffrauncis an Italian which was a marchaunte and a worldly man vntyl he was. xxv. yeares of age. After that cast he in his mynde to folow Christ, despysyng all worldly thynges. And whan he was shod & gyrded wyth a duble gyrdell, he remēbred the wordes Christ: (Possesse nother two cotes, nor shues, nor yet a staffe. &c. and: whoso forsaketh not all thynges can not be my disciple,) he caste all thynges from hym euen also the gyrdell, and gyrded a coard aboute hym, and beganne contynently thys order. In the whyche he was so straygyt to hymselfe, that to chastise hys

flesshe in wynter season he wolde couer his body with yse and snowe. He called pouerte alwaye his lady, and loued rather to heare hymselfe reuyled then praysed, he kepte nothynge ouer nyght. His harte desyred martyrdome, where vpon he wente in to Siria to the Soldane, which receaued hym honourably: wherby it is to be thought that surely he tolde hym not the trueth. For trueth is seldom welcome in courtes, and in ỹ world. I wyll here passe ouer the fable how Christ and his sayntes dyd marke hym with the .v. woundes. As he had now thus chastised his flesh .xviii. yeare, he dyed at Assis, and was canonised of Gregory the .ix. Thus hast thou (good reader) described vnto the the gospellysh ape, the pyler, staye and foundacyon of the barefooted order. Let it be so that he had a good meanynge, where be then his followers? I maye se perchaūce his cole or garment, but his lyfe I se nowhere. I reade not that he nor his wente aboute wyth a boxe, sayenge gospell from house to house, and in euery gam were one played, nor yet that he ware cutte shues or patins.

xxxiii. The minorites of S. Fraūces.

Anno.M.cc.xxtiii.or soone after dyd Minores or Minorites descende from the aforesayd Barefootes, which be also vnder the rule and clothynge of S.fraūcisce, sauynge ỳ theyr rule is not so straight, for they haue so dispensed with the rule that they maye touche mony and weare shues. They be diuided in many sectes, rules and orders, some go on treen shues or pattyns, some barefooted, some regular fransicans or obseruantes, some Minores or Minorites, other be called minimi, other of the gospell, other de caputio. They all differ in many thynges, but accorde in supersticyon. I can not shewe all the differences of them, neuertheless the Minores or Minorites I fynde to be planted and set in by francisce and chargeably to be confirmed of Honorius the.iii.B.of Rome. The aforesayd francisce dyd geue his a rule to lyue by, namely: ỳ holy gospell, in pouerte, chastite and obedience, as thoughe they onely were Christen men, and as though he that wolde be a christen man must become a barefooted frere, or as thoughe ther were sundery kyndes of Christen men, and Christ were diuided in hymselfe.

xxxiiii. The ozder of S. Clara.

The yeare of our Lozde. M.cc.xxv. dyd shyne and flozysh S. Clara, that was a disciple of S. ffranciſce, bozne at Assis in Italy. She made a congregacion of ozder of pooze wemen very lyke vnto saint ffranciſce rule by ꝑ churcy of S. Damiane, wherin she chastised hir flesh. xlii. yeare. Innocētius the. iiii. dyd vysite her in hyr death Honozius the. iii. and Gregozy ꝑ. ix. endued her with gyftes and pardon, and Alexander the. iiii. canonisate her. Theyr garment is graye, and lyue after saint ffrauncisce rule, (wherin she is mooſt weakeſt and easyeſt) yet somewhat altered. Theyr ozder admytteth none but wemen kynde, without it be foz to saye masse.

xxxv. The scourgers ozder.

Anno. M.cc. lxv. in the tyme of Clement the. iiii. B. of Rome rose in Italy this hereticall secte, & crepte also in ffraunce. They scourged themselues with knottes and pzickes fastened in the scourges, wherby greate errour rose in the fayth. ffinally was it destroyed wyth

fyre and swearde.

xxxvi. The Celestines order.

The yeare of our Lorde. M.cc.xcvii. was there a good B. of Rome, Celestine by name, which wyllyngly gaue ouer the byshopryke, and wolde haue returned agayne to his hermitage (wherin he dwelty quyetly before his poppyshnesse) had he not ben letted by Bonifface the.viii. B. of Rome. Some apes counterfayted this holy B. takynge vpon thē an order vnder ỹ rule of S. Benet in a wylderneſſe, and called thē selues Celestines after Celestine. Theyr orders garment, cloke, cole, and kappe shuld haue ben blew, and Celestine shulde haue begōne it, but his stoyre denyenge it accordeth not here with.

xxxvii. The Dutch order, or order of the lordes of Pruſſe.

Anno. M.cc.xvi. or as theyr rule specyfyeth. M.c.xc. whan the Emperoure Frederike the.ii. hooste laye in Pruſe to resyste the assaultes of the infideles, and that ther rose a great disease amonge ỹ soul dyers, some of ỹ goodhartedsouldyers made

a cotage oz tente of a shippe, wherin they caryed the diseased, and with great tēdaūce serued them there, gatherynge an almesse a monge the hooste, and whan they wente to felde, they were alwaye the fyrst lyke seruēt souldyers: so that prynces and great mē had a great mynde to them. Amonge these were some rych and honest cytesens of Lubeke & Bzeme which vndertoke by the Emperour to make a brotherheade amonge them, by ꝑ which dede they dyd allure many to them. They promysed also yf the lande of Pzuse shulde be geuen them, they wolde lyke bze-thzen and men of chyualrye, conquere it a-gayne. This was graunted them, geuē and registred. Duke Lonzade also of Mosauia that wzote hymselfe lozde of it, gaue them ouer his tytle vnder a golden bull. Thus rayſed they a brotherhead amonge them to warre vpon lyke aduenture, ether to lyse oz to wynne, come who wolde, & procured in ꝑ meane tyme a confirmacyon of this theyr brotherheade of the B. of Rome, which they gat and obtayned. Than proclamed they theyr ozder, and all such as were wzytten in to it had a pece of ꝑ sayle of ꝑ shippe where vnder they tended the sycke and diseased.

And vnderone they made a ſtatute, ỳ whoſo wolde toyne hymſelfe to them, ſhulde weare a whyte lynnen cloth, caſt aboute hym, lyke the Egipcyans do, cloſed aboute the necke, leſt it fell from them, & a blacke croſſe theron. This bzotherheade was called, ỳ Dutch ozder of ỳ hoſpitall of S. Mary at Jeruſalē: foz they toke none therin, but Dutchmem. As foz ỳ tytle knyghtes oz lozdes, ỳ they gat longe after. Now as they had cōquered & taken in Pzuſe it was graūted them to go further, & what lande they toke in, ỳ to be theyz poſſeſſiō & heretage. Upon this they toke in euery one ỳ came to thē, ſaue thoſe maryed men ỳ had chyldzen, yf he were maryed, and had no chyldzē, he myght be receaued welynough: ffoz it was ozdyned ỳ after his death al ỳ he had, ſhuld come to the ozders behoſe Maryed men were marked wyth an halfe croſſe only, but ỳ other with a whole croſſe. They refuſed no kynd, foz they toke alſo women in to theyz ozder, yee & pzeſtes. This chyualry & knyghthode agaynſt ỳ heythen, & theyz buſy cure to ỳ diſeaſed was a great ſhyne of goodneſſe: but whā they gat a lytel reſte, they made out a pzocture, wb a ſleght copper croſſe, & vnknowē relikes, to gather

in dyuerse places, to the mayntenaunce of
theyr order & hospitall. They obtayned also
great pardon for them ỳ relyued thẽ wt theyr
goodes, bodyes, ayde & counsell: so that they
encreased greatly, folded euery where hos-
pitals, wherfore euery mã was redy to geue
& to mantayne thẽ. Such also as were slayn
in ỳ aforesayd battayls, were holdẽ for mar-
tyrs, whervpõ they caused many gẽtlemen,
& souldyours to warre for thẽ at theyr owne
costes, & to conquere landes & people. But
what they gat wt conquerying & lymytynge,
ỳ drue they all to theyr owne, payeng theyr
ayders wt thankes, & bought wt the goodes ỳ
they gathered both those waies, tributes tol
les and one pece of lande after another: &
as they increased in goodes and possessiõs,
so decreassed theyr cure to the poore. At the
fyrst they led a strayght lyfe with the chast
synge of theyr bodyes, but sperially wt ten-
dynge of the sycke. Whan Dutch gentlemẽ
came to vysite them, they coulde scant finde
an empty corner to put of theyr harnesse, it
was so full of sycke folke, and of the bre-
thren that prayed, whereof some scour-
ged them selues naked wyth roddes,
which foolyshnesse at that tyme had a great

shyne of holynesse. With this conuersacyō and shyne of holynesse, as warrynge & beggynge obtayned they in shoꝛt space .iii. loꝛdshippes, namely one in Dutchlande, (that they gat with beggynge) Pꝛusse, and Eyslande oꝛ Lyfelande. Marke now the chaungynge and alteracyon: At the begynnynge was the oꝛder fre foꝛ euery man, and an hospitall of the pooꝛe, but now hath the gentlery bytten out the pooꝛe: the whole & soūde them that were sycke and diseased: the rych the poore, so that it is nomoꝛe called the hospitall of the pooꝛe, but of the gentlemen, & are called nomoꝛe bꝛethꝛen, but loꝛdes and knyghtes of the Dutch oꝛder. Moꝛeouer, it is not now fre foꝛ euery mā, foꝛ euē gentlemen themselues must make labour & frendes to obtayne it. Thus well remayneth euery foundacyon in this wycked woꝛlde, so that I counsell hym that wyl do good to his neghboure, to do it by his lyfe dayes, and let foundacyon be foundacion. Theyr heade now is called Comither.

The oꝛder of S. Jhōs oꝛ knyghtes of Rhodis hath lyke begynnynge, myddell and ende, wherin also are now only loꝛdes, coūties, & other gentlemē: Unto whō the oꝛder

is not shewed beſoze they be entred therin.

xxxviii. The ozder of Maryes seruauntes.

Anno. M. ccc. iiii. was one Philippe a veꝛy spirituall and deuoute man the founder of the ozder of the seruaũtes of oure lady. He rayſed thys ozder vnder the rule of S. Auſtine, wyth euen lyke wozdes and faſhion, makynge difference of it wyth certayne ozdinaunces of the freres of oure lady: whiche ozder afterwarde was confirmed by thze B. of Rome, namelyꝛ Benet xi. Boniface the. viii. and Urbane the. vi. & is rekened amonge the beggynge ozders. At the laſt it was wholy ſanctifyed and halowed of Innocencius the. viii. and delyuered of the euell wyl that ſome cloyſters dyd owe them. Theyꝛ garmentes are lyke oure ladyes bzethzen. Thys ozder begãne vnder Benet the. xi. B. of Rome, & ſhoztly increaſed greatly in goodes, perſones & cloyſters, decreaſed only in ſpzete.

xxxix. The ozder of ſaynt Jhons, oz the Lozdes of Rhodis.

Anno. M.ccc.viii. what tyme Jerusalē the cytie was lost, and ꝑ Templars were destroyed, by reason they were fallen to a great Idolatry, certayne knyghtes with a great company of gentlemē and other valeaūt men made a compagne in the name and honoure of S. Jhō Baptist (wherfore they were called Johannites.) These toke vpon them to recouer agayne the loste Ile of Rhodis yf it were geuē them to possesse it frely, ozels wolde lese theyr lyues. This beynge graunted to them they toke theyr iourney thetherward, which was prosperous vnto thē, so that they recouered it, & droue out the Turkes of it, repayred again the destroyed cytie of Rhodis, and mended theyr nauye: so that not only they kepte the Ile for farther assaultes of the heythen, but also ayded greatly the Christē that were in Cipres & other Iles aboute them. ffor the which ayde and succurre, the goodes of the Templars in the east were geuen them by the B. of Rome and other Christē princes. And euen so was the Ile Rhodis with all ꝑ lordshippe therof geuen vnto this order of S. Jhons. Afterward of theyr owne deuocyon & good mynde desyred they ꝑ rule of S. Au-

ſtyne, wherby they beynge endued of the B. of Rome wyth many ꝓuiuileges & fraunchiſes, optayned many good dedes. The Soldane oꝛ Turkyſh Emperoure hath ſo longe warred vpon this Ile, tyll at the laſt Anno M.cccc.xxii. he hath taken it in Neuertheleſſe he hath ofter had euel foꝛtune beſoꝛe it then good. It is ſayd that ther was a caſtell in this Ile, called S. Peter, wherin ꝑ Chriſten dyd oft flye the power of the Turkes, wherin are exceadynge curſte dogges that knewe Chriſten men by ſmellyng and were louynge to thē: but agaynſt ꝑ turkes wolde they fal fearſly, bytyng & tearyng thē, ſo that they haue ben oft hurte of thē. Theyꝛ head is called ꝑ Graſidmayſter. Theyꝛ clothyng is black, & a whyt croſſe theron. They wear alſo a ſwearde, in tokē of theyꝛ knyghthode.

xl. The oꝛder of the ſouldyers of Jeſus Chriſt.

ANno. M.ccc.xxiii. dyd Jhō ꝑ. xxii. rayſe this new oꝛder of Jeſus Chriſt, ſo that the bꝛethꝛen of this oꝛder ſhulde vſe chyualrye agaynſte the Saracens in Poꝛtingale. The chefe heade of the oꝛder is in the cytie Mirinū in the Syluēſtiſh byſhop

tyke, where theyr principall housynge and castell is. Unto these souldyers by the consent of ỳ kynge of Portyngale, be ỳ goodes geuē whych ỳ Templars had in Portingale, where wyth they shulde be sustayned. The heade of the order is the abbot of the byshoprycke Alchasia, whiche hath power to admitte and depose such souldyers . Of theyr clothyng haue I no where red. Theyr rule is to warre and to be wylde.

xlt. The order of Jnieluates.

The yeare after Chrystes byrth. M.ccc lxv. dyd thys order begynne vnder Urbane the.v. B. of Rome, in the cytie of Hetruria called Sena. The founders of it beganne in houses, in worldly rayment after the maner of spirituall men, seruynge God in the sweate of theyr browes & theyr handycrafte, in greate loue & charite one wt an other. As now the forsayd B . of Rome called thē to hym, he had a great pleasure in t heyr lyuynge, & gaue them a whyte cote to theyr orders habite, & a scornful cole to wear thervpō, & ordyned thē to a patrō or defēder a vertuous & holy mā (but ỳ B. of Ro. frende) i steade of a prouest or abbot. The same (ac-

cordynge as he was cõmaunded) gaue the a graye garmẽt to weare vpon ỹ whyte cote, & to go vnshod. They were endued wt many pardons and priueleges, so that they greatly encreased in few dayes in many cyties of Italy, beynge well accepted and counted for true ensamples & folowers of the Apostles. Theyr dayly seruice is a certayne tare of Pat nosters. They haue no orders, yet are ther many learned men amonge them in Italy now a dayes. The begynnynge of the order was good, seyng that they serued god wyllyngly and freely wythout ony rule: but after that the Antichrist of Rome had made an order for them also, than was the fredom of theyr spyrete bounde to a rule & clothynge & than had thys order also done before God. For Christ wyll be alone, he wyll nother be bounde hym selfe, nor hys true disciples nother, yee where he is truely receaued, there maketh he all free: but ỹ Antichrist of Rome wyll set hys seate also in mens consciences, wherfore Christe and hys worde be fayne to geue place to hys wycked tyranny.

xlii. The Scopetines or S. Saluators order.

The yeare after Chriſtes byrth. M. ccc. lxvii. dyd thys order begynne by certayne ſpirituall fathers of ſaynt Auſtins order in the partyes of Sene in Italy: The which Gregory ỹ xi. B. of Rome dyd approbate, endue with priueleges, and aſſcribed them amonge the chanõs regular or quere prieſtes. And for a memoriall of theyr fyrſt foundacion and ſpirituall eſtate, they weare a white garment wyth a whyte ſcapulary vpon a whyte rochet. They lyue of theyr rentes, and reuenues. They preach not, yet heare they confeſſions. Hetherto haue they ben in eſtimacion & greatly ſet by.

xliii. The order of S. Brigitte or Bryde.

Anno. M. ccc. lxx. ſhuld Baſilius haue ben founder and inſtituter of thys order in Grekelande, ſo that both men and wemen ſhulde lyue together ſpiritually vnder one rule. But becauſe ſome ouerthwarte men laughed thys ſpiritually to ſhorn the order was diſcharged, & afterwarde rayſed agayne be Brigitte, & inſtitute that they myght well haue theyr habitacion both

vnder one roofe, but mẽ & wemen separated ech frõ other, so ỳ the one myght not come to ỳ other, saue only whã nede requyred to minister the sacramẽtes. The church shuld be cõmune to both, neuerthelesse ỳ systers shulde be closed aboue in a closet, & the brethren to be beneth, waytyng vpõ the diuine seruice: & ỳ these shulde tende the altare, & they the quere. The Abbesse shulde haue the prymacy on S. Brydes behalfe, & ỳ brethren to he vnder her: so ỳ she shuld prouyde both man & womã meate, drynke & clothyng Amõge the brethrẽ shulde one be called Pri or, warden or Cõfessoure, and be aboue ỳ other. The wemen shulde be cõsecreated and brought in by the byshop. Theyr clothing is a graye cote wb a graye cloke therõ, & a reed crosse in a whyte cyrkle. They may weare no lynnen, after the tenoure of theyr rule. Theyr rule is S. Austins, wb it that S. Bryde put therto, which God (Yf it be at the leest waye true) dyd declare vnto her and confirmed by the B. of Rome. In Sweden and Germany are theyr cloysters for the mooste parte. These brethren heare confessions and preache at hyghe feastes. They haue also laye brethren, as in many places

mo. Because of forẽ occuppeng hath euery cloyster hys certayne brethren & systers.

xliiii. The whyte spretes or Beghart order.

ANno. M. ccc. xcix. or as some saye. lxxxix. rose the Beghartes in Italy after a straunge rysyng of the people so that euery man wythyn the Alpes or mountaynes of Italy clothed hymselfe in a whyte lynnen garmente, hauyng a cole lyke a freres abyte, and cõmynge downe euen to the toes: amonge whom were many noble men and women, princes, prestes, mõkes & all kynde of spirituall men, which also clothed them of thys fashion. These all wente procession wyse, euer two and two together vnto the nexte cytie, and cryed with a mery noyse for peace and mercy. They sange and prayed God. Noman wẽt aboute to begyle ony mã by craftynes at thys tyme, no straũger was oppressed, all hatred ceassed, and al enuy turned to peace: Thys cõtinued ỹ space of. iii. monethes. Amõge these were ther. iii. M. of ỹ citie Luca, they wente to fflorẽce, ỹ men went before euer two & two, theyr wyues folowed them lykewyse in the processiõ

wyth theyr faces couered. The crosse that wente before the is yet at Luca, and is kept in great reuerence, to the which is a pylgrimage, and ymages of gold, syluer and waxe are offred vnto it. The occasiõ of thys was a prest whiche was so passynge in visage, wordes & behaueour, that of many he was taken for a saynte. Boniface the.ix. B. of Rome caused hym to be taken at Viterbill to bryngе hym vp to hym, to burne hym lyke an heretike, and to caste hys ashes in the aer: & thus vanyshed thys swarme agayne alone by processe of tyme.

lxb. The order of whyte monkes of mount olyuete.

Anno. M.cccc.vi. in the tyme of the schisma or diuision betwene Benet ỳ. xiii. and Gregory the xii. byshops of Rome begamne thys order aboute Sena in Italy, by certayne cytesens of the same. For many cytesins fearynge God, as they saw thys discorde and diuision betwene these.ii. popes or B. of Rome, and other vnhappynesse in the worlde, gat a great grudge and mysspleasure at it, drue together wyth one accorde, and a lytell frõ the cytie vpon a hyll called olyue

hyll, or mount olyuete, here beganne they to discharge them selues of worldly care, and to serue God lyke contemplatife heremites By the ensample of thys were many noble and gentlemen with other steared and inflamed to ioyne themselfes to them, & lyued in heauenly contemplacion. Now whan theyr good noyse came to the B. of Romes eares, and theyr feruent contemplacion in godly thynges, he caused certayne of ỳ chefe of them to come to hym, to equire of theyr lyfe, and conuersacion: wherin he had an exceadynge greate pleasure, & confirmed thē wyth many pryuileges. Theyr clothynge is all whyte. Theyr rule is S. Benets, wyth some addicions to it.

xlvi. S. Georges order.

Anno. M.cccc.vii. rose also a new regular order of S. George of Alga, by Venice, that was begonne by the spiritu all man ỳ Patriarke Laurence Iustiniane of an increable straytnesse of lyfe. Thys gatheringe dyd Gregory the.xii. stablysh vnder S. Peters rule & ỳ fyrst order, wh certayn ordinaūces ioyned therto. Eugentus ỳ.iiii & many other notable byshops and cardinals

were of thys ozder.

xlvii. S. Peters ozder oz ꝑ Apostles ozder.

The yeare of oure Lozde. M.cccc.ix. dyd the ozder that was iustitute fyrst of the Apostles, & afterwarde of S. Austine by the towne Hippo in Aphrica wō derously increase, and decaye agayne. Afterwarde in the.xxii.yeare of Henry the.iiii ꝑ Emperoure of Rome, (accozdynge as many cronicles do specifye) was it set vp and rayſed agayn by Juo the byshop of Burgony. Thys ozder, (namely to lyue after ꝑ perfection of the gospell) is oft decayed and rayſed agayne. Anno. M.ccc.xlii. in the tyme of Benet the.xii. B. of Rome ſhuld thys ozder haue ben rayſed, cōfirmed, & brought agayn to hys olde floze. Some cal it the regulat oz the obſeruaunt ozder of S. Auſtine. Thys ozder (yf it be els of the Apoſtles iuſtitucio) was fyrſt rayſed to God wout ony rule oz cōpulſion of theyr harte, beyng bound to no thynge, cleued to nothynge els but to God, poſſeſſynge al thinges as though they had & poſſeſſed them not, & lyued wout ony differēce of meates & clothyng, beynge free frō all ymyſe ſaue only baptyme: but after ꝑ s. Auſtine cloſed it in a rule, & the B. of Ro. haue

patched many constitucyons and cõmaundementes to it, disanullynge the preceptes of God, as namely: wyth choyse & differẽce of meates, clothynges, dayes, promyses, persons, places, tymes and with excludynge of mariage as an vnclenly thinge, is the order become the deuels order, and he abbot of it. The Apostles order ought to be commune vnto all Christen men, for they taught them alwaye in generall, and made no difference of Christen men. All Christians haue one commune doctrine, law, baptyme, lorde, gospell and Christ, but they haue so longe botched and cobled to it, tyl it is become the deuels. It is so often chaunged, (the whiche I can not now all shewe,) vntyll at the laste they be clene dispensed from Christ, and his gospel, to a Jewysh spiritualty, and an order of theyr owne inuencyon.

xlviii. The order of the heremites of S. Jerome.

Anno. M.cccc.xii. is ther rysen an heremeticall order of S. Jerõ by Lupus of Hispalũ a prouincial of the order, whose rule is drawen out of the wrytynges of S. Jerome: the which rule beynge sent to Martine the .v. B. of Rome to confirme, pleased

hym very wel. So that these monkes, which afore had lyued after S. Austins rule, dyd now take S. Jerome for a gyde and master. They haue graye clokes, and saye seruyce after the Romane vse. We haue spoken of them afore also.

xlix. Camaldulensis order.

Anno. ix. C. and. l. dyd this order begyn in the parties of Hetruria by one Romuldus an abbot of Rauenna. This wylderneſſe belonged to one Waduldus by name, which gaue it to Romuldus the holy man for a dwellynge place, after whom the holy man caused it to be surnamed for a perpetuall memory. He ordened his monkes to weare a whyte cole, to whom many gentlemen and other forsakynge the worlde dyd ioyne thē selues. Amonge all other was one Petrus Urreolus duke of Uenice come to theyr company, which after his death declared the holyneſſe of the order wyth many tokens and myracles. Whyle Romuldus lyued he dyd augmēt the order wonderously, so that in some places. iii. or. iiii. cloysters were buylt atonce, which increassed exceadyngly in ryches, connynge, and persons.

Theyr rule is vnknowen to me. Theyr cloke and all from toppe to toe is whyte. I doute in theyr opinion and mynde, and also in theyr virginite and behaueoure. For cronicles do prayse many thynges that are to be dispraysed, & agayne dispraise, þ is prayse worthy, wherof parcialite is sõtyme þ cause

¶ Lo good reader such thinges fynde I praysed thorow out with vaine prayse, as I wold rather blame yf I were requyred to be iudge: Wherfore counte many thynges to be spokẽ Ironice (that is not earnestly & of a cõtrary meanynge) and than shalte thou þ better perceaue the trueth, and not my good meanynge or iudgement wrytten agaynste the B. of Romes heretykes, orders and Popysh sayntes. Yf I prayse that which is not prayse worthy, I do iniury to it that is good and laudable. Yf I saye þ stewes or brothelhouse is good and to be admytted, because of auoydynge farther inconuenience, I do iniury to Gods worde that extremely forbyddeth it, and preferre my good meanynge aboue Gods worde. Conferre only the .xvi. chap. of Ezechiel with these brothelhouses for the better vnderstandynge of thys.

Here folowe

some ozders, whose tyme, founders, and begynners I coulde not hunte out, which ozders neuertheleſſe haue ben ſene.

l. The ozder of Guilhelmites vn der Innocentius the.iiii.B.of Rome Anno.M.cc.xlvi.

ANno. M. cc. xlvi. was this ozder brought fozth vnder Innocentius the.iiii.whose founder and begyn ner was Guilhelme Duke of A- quitania, and county of Aluernia: whiche beynge without iſſue, gaue all his patrymo ny, lande and goodes, and buylded the Gigi naciſh cloyſter, makynge Berno an Abbot therof, prouydynge it with many rētes and ſubſidies. Of hym hath this ozder the name Theyr clothynge is al blacke. Of this ozder haue we treated alſo in the.xi.ozder befoze.

li. The ozder of S. Joſeph.

The order of S. Joseph is vnknowen vnto me saue onely that they shulde weare an ashcoloured cote & a whyt cole or hoode, wherwith they ymagyne to serue and folowe Joseph that is called Christes father: But I cā not tel wherin, seynge I fynde of hym no where wrytten that he vsed such a garment, but that he was a good symple man, a carpenter by his craft. Now yf they wyll folowe hym in outwarde thyngs, then must they take an axe in they' hādes and laboure also. But yf they wyll folow hym in chastite of mariage, & by ỹ consent of they' wyues lyue chast, or els folowe his ryghteousnesse, wherof we reade Mathi. that may they do wel ynough in euery apparell, without excepcyon, lyke Joseph dyd. Wherfore I can not perceaue they' shyne and appearaunce, why they set Joseph for a patrone: perchaunce they do it as the B. of Rome doth Christ. Some thynke because they haue absteyned frō they' wyues, or els gone frō thē, wherof they haue no power without ỹ wyues wyll & cōsent. Yet I doute whether ỹ womā haue power to geue him leaue seynge they are commaūded (accordynge to they' estate) to growe and multiplye. Ge. ii.

lii. Sepulchzers ozder.

The Sepulchze bzethzē dyd fyzſt tēde the holy Sepulchze, and bzought the Dutch bzethzen oz pylgrems to and fro the holy Sepulchze: of whom they were well rewarded. They dyd weare longe beerdes, and a graye cote and a graye cloke theron, with a crosſe vpon it. Whether they be ſpirituall men and within ozders, am I not certifyed: I reken they be laye bzethzē, and that because of theyz beerdes, which ar not comly foz pzeſtes. Theyz dayly taxe is a ſtente of Pater noſters.

liii. The Sheere ozder.

This ozder ſurely haue taylers inuented, foz they weare foz a bag a ſheere of yzon coloure vpon a whyte cloke. What that do ſignyfye can not I tell, wyth out it were, because they wolde ſeme to be cut and ſundered from the wozlde. Theyz cloke and cole is whyte. Theyz founder is vnknowen to me. I reken it be the taylers ozder, inuented of theyz patron, where with they be mocked dayly.

liiii. The Swearders.

This ozder weareth whyt also, .ii. reede sweardes crosse waye vpon a whyte cole, which signify theyr bloudy knighthode, wherwith they fyght agaynst the Deuell vntyl the bloude. Heb. xii. The whyte cloke perchaunce sygnifyeth theyr clēnesse, wherof they be as full, as a sparowe full of chastite, or a foole is of wysedome: and fast with chastisyng of theyr bodyes, vntyl they be fatte. How, whan, or where this ozder begane am I not enfourmed of.

lb. The ozder of Starred mōkes

The rule of this ozder haue no Cronicles, that I haue red hetherto shewed me, neuertheiesse they weare an honest blacke garment wb a starre sewed theron, wherby they maye be knowen. The grounde of theyr ozder is as of al other, namely, therby to do penaunce foz theyr synnes, and to be iustifyed: which thynge is the mooste wycked thyng of all ozders, foz it maketh them heythenysh. ii. Petri. ii.

lbi. The ozder of Starred freres.

These do not differ from the forsayd in clothyng noz rule, saue that they haue no cole oz hoode. Theyz clothynge is lyke coloured and fashioned, with a crosse theron. Theyz purpose is all one. The starre sygnifyeth theyz harte to be heaued on hygh.

lvii. The crosse starred bzethzen

Upon a blacke cloke do these weare a dubble starred crosse, so that ꝑ crucifyenge of theyz flesh is sygnifyed by the crosse, and the buryenge of theyz lyfe wt Chzist in God is sygnifyed by ꝑ starre. Item that they be folowers of the crucifyed Chzist, whom with paunched bellyes, & blowen vp chekes, they helpe to bear his crosse vpon a pylow, whyle theyz rentes do last.

lviii. Cõstãtinopolitanysh ozder

At Constantinople shulde this ozder haue ben begon. Theyz rule is to confesse Chzist with the mouth, but to denye his power, in trueth, to abrenoũce him, and to trust in theyz owne wozkes. Theyz cote is grene, theyz cole is reed, with two golow crosses sewed theron: wherby is sygnifyed theyz grene harte to Godwarde, and

ready wyll to shed theyr bloude for Christes cause, the which perchaunce sygnifye also ỳ golden crosses that they esteme so greatly. Yf ony man coulde optayne the sygnifycacyon of these thynges without the clothyng that were good: but that the rayment shuld dispatch it, that is false.

lix. The order of Wentzelaus.

Wentzelaus shulde haue founded this order, and compiled them a rule, with a whyte cloke, cole, coate and many shynynge workes of theyr owne inuentyng wherwith they thynke to do penaunce for theyr synnes and to become aungels, euen those that be of the better or perchaunce of the worst sorte. But the other only therfore because they be slouthfull and leade a careless lyfe, to serue theyr god, ỳ is, theyr belly.

lx. The order of Nolhart brethren.

These be hyred and institute therfore in cyties that they (because theyr neighboures and frendes do shune them) shulde assiste the sycke in theyr necessite, and to bury them, and do such other busynesse aboute the sycke and dead. They

weare graye cotes, with a blacke ſcapulary vpon it, and a graye cloke ouer it. The wemen weare graye alſo, with whyte vayles.

lxi. The ozder of S. James bzethzē

AT S. Jemyes in Scotlonde ſhuld this ozder haue bene founded, they weare graye clothynge, and a muſkelſhel vpon theyz bzeſt, theſe haue ben ſene. They ſhulde haue theyz rule of S. James, and ſhulde be his folowers.

lxii. The ozder of the bzethzē of S. James with the ſwearde.

THis ozder (to confirme the fayth of fooles) ſhulde a B. of Rome haue cō firmed vnder a rule. They weare a blacke cote, with a whyte cloke without hoode ouer it, and a whyte cappe: And in tokē of theyz warre, they weare a ſwearde in theyz hande, theyz warre no doute is of ỹ fleſhe agaynſt the ſpzete.

lxiii. The bzethzē of S. Helēs ozder.

WHat tyme S. Helen flozyſhed in holyneſſe, ther were certayne apes ỹ toke vpon them to counterfayte hyz lyfe,

lyke gelous ydle bellyes . Theſe grewe to a great multitude, whiche all toke vpon them to folowe and ſerue her , callynge themſelues hir bzethzen: but it is no where founde that ſhe ſhulde haue founded them. Theyz garment is all whyte.

lxiiii. The ozder of the bzethzen of Jeruſalem.

Anno. M.c.iii. whan Jeruſalem was deſtroyed roſe this ozder in the tyme of Gregozy the.vi. They dzue togethzer at Jeruſalem, and began this ſecte, callynge themſelues bzethzen of Jeruſalem after ỹ cytie. Theyz habyte was a graye cote & a cloke wb a cole, & a reed croſſe vpon it, to ſygnify theyz bloudy knyghthode againſt the enemyes of the croſſe, which vãquiſhed thẽ dayly, & were deſtroyed of them.

lxv. The ozder of the valley of Joſaphat.

In the valley of Joſaphat ſhulde this ozder be, and weare all reed, though ỹ bloudy beaſt of Rome, ỹ B. I meane haue fozbyddẽ ony of ỹ ſpiritualty to weare reed, that onely becommeth hym and his

apostles. But what doth not mony? whiche also breaketh vowes, othes and promyses, & dispenseth wyth all thynges. Their rule is vnknowen to me, saue onely that they as al other orders cracke & boast vpon their reed abyte, & their owne inuēted Gods seruice.

lxvi. The Sclauony order.

These gatherynge themselues from all partyes, & cōmyng in Sclauony, wear reed coles: in all fashion lyke to ỹ Augustinias, only the coloure excepte. No cronicle that I haue red specifyeth of their mō mynge, order or rule. Their purpose is as of all other, which their abyte wytnesseth, though all other thynges were vnspoken of: namely, that they separatynge themselues, wyll walke in perfection, despysynge the cōmune sorte as euell Christen men.

lxvii. The new order of our Lady.

This order is folded vnder the Preachers order, which also call themselues Maryes brethrē. Verely it must haue ben a fruteful mother, that bare so many sonnes. They weare a whyte cote, & a black cloke theron, with a black freres cole.

lxviii. The order of the brethren of S. Jhon de ciuitate.

These Johannites or brethren of S. Jhon weare a reed cole, hoode and cote, with a chalice sewed vpō their brest, to signifye their holy presthode. They haue a rule seuerall from all other. I fynde no where the begynnynge of this order.

lxix. The Lazarites, or Mary Magdalens brethren order.

LAzarus and Mary Magdalene haue these taken as patrones, whome they notwithstandynge folow nother in pe naunce, nor clothynge. ffor scripture knoweth nought of the blacke cote & the whyte cole theron, yet wyll they be their folowers and auaunce their name.

lxx. The brethrē of wilful pouerte

THe brethren of wylfull pouerte are knowen welynoughe to the Dutch nacyon: they went crouchyng nymbly by the stretes, and hadde on a cloke or mantel hangynge close before & open in the syde, requyrynge breade for Gods sake, haupnge a staffe wyth a crucyfixe and also

a payre of beedes hangynge theron. They requyred no mony nor ryches, but only to be taken for the wyllynge poore. They spake to noma, whereby they fayned theyr godlynesse and holynesse to ꝑ people. They had plenteously geuen to them. The rych gaue them to drynke of theyr owne cuppes and cruses of the best drynke, countynge the vessel whereout they dranke euen halowed, and ꝑ wyne also ꝑ they left. Thus dyd they shyne to men, which thought all thynges to be well, & rekened thus to make satisfactiõ for theyr synnes, and to merite much wyth God: which meanynge quencheth Christe wholy. Some other that (after the worldes iudgment) were worse, & perchaunce worser yet by God, begyled mẽ on thys wyse: They had in ꝑ nexte vyllage or thereabout a fayre wyfe and other baggage, ꝑ they cayred wyth them, so that they went not alone mõmyng and limlyftynge. After thys fashion is the worlde begyled alwaye, for so is hys wyll.

lxxi. The order of the Indians.

IN Inde, in the londes of Prester Jhõ shulde also be an order which weare a black cote and a whyte cloke theron,

whose rule accordeth wyth all other, namely that they boast & auaunce theyr good workes, lettynge noman come to heauē but by them, whereby they become Mamnalukes, maneyed theuesand murtherers. Joh. x.

lxxii. The crosse bearers order.

These wente stouppynge to the grounde with a longe whyte rochet, gyrded about them with a corde, they wente alwaye bareheaded and spake not, they laye on the bare grounde, they wente alway knelynge euen to the grounde, and hangynge down theyr heades: they dyd weare a crosse of wood two spanne longe in theyr handes. Some dyd weare a boxe about theyr neckes wherin men put theyr almesses.

lxxiii. Another order of Scourgers or Flagellatores.

I Ame credably informed of some, that at Rome ther is a secte, as in other places of Italy, which are called Flagellatores or Scourgers these go in longe whyte lynnen shyrtes haupynge an hole on ꝑ blacke, & are open vpō the bare skynne, there vpon do they beate thēselues wᵗ scourges ꝑ are made

therto, so longe, tyll the bloud doth renne out both ouer the shulders and also downe to ẽ fete. These be admitted of the B. of Rome as penitẽciares. They go barefooted in procession two and two together on good frydaye, whan the passiõ is preached. To these accompany themselues many renowned cytesins at that daye, which of great inwarde deuoci ō are also disgysed as the aforesayde, so that somtyme. iii. or. iiii. hundrethare sene in one processiõ: Neuertheless the cytesyns go some vpon slyppers, and the shyrtes put on aboue theyr hosen, and haue a scourge in theyr handes, wherewith some stryke thẽ selues, some weare it only betwene theyr armes. But the true brethren of thys order go barefoote, and beate themselues vpon the bare, skynne tyll the bloude foloweth. The whyte lynnen garment hath a hoode sewed to it, that drawe they ouer theyr heades whan they wyll not be sene, thys commeth ouer theyr faces, and it hath holes lyke a vysore, wherethorow they both se and drawe theyr breth. Such as force not whether they are sene or not, or haue not breth ynough, they draw downe the cole from theyr heades, ẽ scourge thẽselfes so openly. Great

men vse thys fantsy wyth them also, that they maye be partakers of theyr pardō, do penaunce for theyr synnes, & come to Gods fauoure. Of such lyke haue we spoken another where, but I ame not sure whether they be thesame, forcause theyr order was cōdemned as heresy, and thys now is permitted. Surely the one is as good as the other, it is one potage of one pot.

lxxiiii. Chapter monkes, or the chapter order.

AT Schunbach by Tubynge in ỹ duke dome of Wirtēberow is ther a cloyster & order, which haue crownes, heer and gownes of all maner of colours, black, blewe and russet, euen lyke seculare prestes saue only that they haue rounde clokes lyke the vplandysh men haue, whose hoodes they draw vp or let downe. Theyr heade do they call a father. Theyr rule is S. Austins, or as some saye S. Peters. At Buschbach. iiii. myle from ffrankforde was thys order reformed, and made somwhat strayghter. These be of honest report amōg theyr neghbures. They haue a library wherin are Messelus and Wicklefs workes of theyr owne

handwrytynges & the fyrste coppes. They are learned mē, they preach, heare cōfessions & serue ỳ parysh ỳ they haue cure of. They call theyr head prouest. They wyll not be called mōkes, nor theyr house a cloyster, but fyrs and brethren, and theyr house do they call a chapter house.

lxxv. The ozder of Monacht or Monache in Italy.

IN Italy do some ozders persuade the cytesins both men and wemen to be partakers of theyr pardons and good dedes, although they be in state of mariage and that with wearynge of theyr habites. Upon thys doth one weare hys lyfe longe a gyrdell of the barefooted freres, another a graye cote: ỳ one promyseth to weare thys or ỳ gyrdell or rayment for ỳ ozders loue, anoth er maketh such maner of vowe or clothynge. Thus are they than in fye and brotherheade wyth the holy fathers, whiche madethem promes, to enioye al such pardōs and good wozkes as they do and haue: these be called monacht or monache. And the consyderaciō of the holy fathers in thys behalfe is, that they agayne be relyued wyth testa-

mentes, buryals, cõfessiõs, diriges and other almesses, lyke brethren and systers.

lxxvi. The Stooll brethren order.

IN some cyties and other places is a brother head founded, wherin are taken olde, aged mẽ past laboure, honest men and of good report, which communely haue beerdes. These are assygned to saye dayly a summe and tare of Pater nosters, for the foũders and benefactours soules and all Christẽ soules. These weare a fatherly cote of black, blew or russet coloure, and a hoode with a flappet hangynge behynde. Truth it is, that to helpe and relyue olde mẽ is a charitable dede, and worthy of great commendacion: but to lade them wyth an order or clothyng, and that founders require much to haue done for them, that is heythenysh. Yee in no place of the scripture is such lyke red, ether of Abraham, Isaak, Jacob, Joseph, Josue, Dauid or lyke holy and approbate men of God: no nor in the new testament nother.

lxxvii. The Gerundinensish order.

A Byshop of Gerundinũ, Jhõ by name had a dreame and visiõ (euẽ as many thynges are done & founded by drea-

myng and visions, and because noman doth proue the spretes, whether they be of God, but only do approbate it, that hath a good shew and appearaunce) vpon thys the myddayes deuell that chaungeth hymself into an aungell of lyght dyd easyly cause hym fonde & buylde a monastery. Thys he dyd, & gaue therto all hys goodes, and procured them an habite, rule, and maner of lyuynge of the B. of Rome. Theyr clothynge is all whyte, wyth the byshops shylde sewed therō whom he called after the partyes there about Gerūdinenses. Theyr rule is todenye Christ in power, & to confesse him in mouth

lxxbiii. The brethrē of Purgatorye.

Whether these be founded to haue theyr purgatory here in the strayght ozder, oz that they be appoynted to relyue thē ỳ be in purgatory, can I not shew: only they weare a crosse sewed vpō a russet cloke & cote. Theyr fundamēt & intent is as of all other, namely to merite therby.

lxxix. The brethren of Scotlande.

IN Scotlande is a place oz ozder whiche weare a grene cloke & cole oz hood, wher by perchaunge they do signifye theyr

grene and alway flozyshynge harte in God. The begynnynge of theyr rule and ozder is vnknowē to me, but sure I ame that a wycked cōscience and an vnfaythful harte hath founded them, that therby they myght helpe them selues.

lxxx. The ozder of the keyed monkes.

Thys ozder weareth two heauēly keys vpon a black cloke, to sygnyfye that they haue power of heauē both to bynde and lowse. Wherfoze they boast to haue theyr spzynge, rule, ozder and abite of S. Peter theyr founder and patrone, of whom they also haue receaued theyr keyes.

lxxxi. The ozder of the Lozdes of Ungary.

In Ungary are rych spiritual Lozdes & an ozder which weare a white cote, & a reede cloke theron, where vpon they haue a grene crosse. They haue alway a boke wyth them, to declare therby theyr spiritualty. Theyr fundament, rule and ozder is as of al other.

lxxxii. The ozder of ỹ holy goost.

AT Rome, at Gruningen in Wyrtzbarow dukedom, and in other places is this ozder, clothed and shauen lyke other prestes, onely do they weare a dubble whyte crosse. These haue authozite of ỳ B. of Rome to absolue all crymes. Where so euer these come a visitacyon oz lymytynge, there must they be letten in. They haue also letters and seale, that whereso euer they come to vysite, al other muste voyde & geue them rowme. At Gronyngen haue they a great state by theyr beggynge. At Rome are the pooze greatly relyued in the hospitall, ỳ it haue some shyne of holynesse to bleare mens eyen, & lest men thynke theyr mony euell bestowed. The lymetynge of S. Valentine, Quirine, Antony and such lyke are other bzotherheades, wherwith muche mony hath ben pyckte out of realmes and contryes. ffoz they haue such vnmercyfull sayntes, that without mony myghte no mercy noz bzotherhead haue ben obtayned. These are metely well knowen. Theyr ozder is to begyle the people, theyr garmentes prestly. Theyr rule is to fray the people with theyr sayntes, to lye, to prate, and preache all home. ii. Petri. ii. ii. Timo. i.

lxxxii. Specularioꝝ Order.

The order of Specularioꝝ, began in Italy. They weare a black crosse vpō a whyte cloke, & vnder the crosse is a blacke circle or a glasse, perchaūce they haue the same name because they wolde be taken for a spectakle to all ỹ worlde in theyr lyuynge.

lxxxiii. The order of Hospitall brethren.

These are founded in some places and hospitals to tende the sycke, and to assist thē in sykneſſes & necessite of death. Theyr garmentes are for the mooste parte blacke.

lxxxiiii. The order of S. Katherine of Sene.

Anno. M.cccc.lv. dyd shyne S. Katherine of Sene a dyers doughter, which refusynge the state of Matrimonye toke vpō her ỹ. iii. order of saynt Dominike or preachers. Christ shuld haue maryed her with a rynge wherin were. iiii. pearles and one diamonde, and taken hyr harte from

her geuynge her his therfoze. Of this saint Katherine that was canonisate by Pius ꝑ ii. hir contryman, B. of Rome is rysen a great secte. They weare garmentes lyke blacke oz preacher freres. Theyr cloke and vayle are blacke, theyr cote is whyte. They dyffer muche from all other ozders in ceremonies, saue only in the Psalter, ꝑ whiche they bable without vnderstandynge, and in trustynge in theyr good wozkes.

¶ Of all sectes and ozders in generall.

The ozder of the B. of Rome, Cardinals, Patriarkes, Byshops, Curtisans, Pzestes, Deacons, and such other is metely well knowen, & are therfoze here passed ouer, so that the knowen ozders do here ende. I passe ouerhere such ozders & gods seruice as euery one taketh vpon him of his owne chosynge, wherof ther are many thousandes, and nearehande so many as are men in the wozlde. As pylgrimage goers, Psalter sayers, oure Lady psalterers, massehearers, fasters, kepers of sylence. &c. ffoz onely they ꝑ be earneste trusters & beleuers in God are Chzisten men, & pzayers

thorow fayth all other good seruices and spi
ritualties that we take vpō vs of our owne
chosynge and inuencyon, are sectes, orders
and rules.

Fourtene fay=

thes or sectes of Christendome onely, besyde all other straunge orders, and faythes.

1. The secte, order and fayth of the Latines or Romanes, that is, the Wyshops of Rome.

The fyrst & principall of al Roma-
ne Christē is ꝑ B. of Ro. w al his
mēbres & adherentes, wherfore he
wyll be called heade of ꝑ church,
and vseth the Latine tunge. This fayth or
secte is torne in many thousandes within it
selfe, & hys kyngdome parted many wayes.
Under this head are gathered in ꝑ vnite of
his spirite al ꝑ aforesayd sectes. Theyr faith
& vse is metely well knowen vnto vs, seyng
we haue gone to scoole vnder hym, & haue
bē rocked & lulled in his ceremonies. This

manyheaded fayth (I saye) hath norysshed & brought forth all these doughters. Surely ther shalbe lytel lacke also in other faythes, seynge this onely fayth hath so many doughters disagreynge within themselues. This fayth hath a great deale of Europa tyll the weste, & compasseth & reacheth to the Easte vntyll Hungary: (Bohemy or Beme is decyuered frō them.) Towarde the South vntyll Italy, Sicily & Naples: Towarde the West vntyll Portingale, Spayne, Fraūce, and low Germany. These haue many kingdomes belongynge to theyr fayth, as namely: The kynge of Castyle, Arragony, Portingale, Nauerne, all these are in Spayne. Item ffraunce, Sicily, Naples, Hungary, Pole, Scotlande, Denmarke, Sueden, Norwaye, Sclauony. &c. with many other Dukes, Loūties, Marquisses & other, Uenice, ỹ Ile Lipres. &c. Al these be vnder ỹ iurisdiction of ỹ B. of Ro. with the Emperour also, that duely ought to be a Germane.

ii. Greci, the fayth, order and secte of the Grekes.

Ther is another sorte of Christians in the Easte, called Greci, that is Grekes: They haue had theyr Byshoppe

whome they called a Patriarke, vntyll the tyme that the Turke dyd take it in, whiche was separate from the B. of Rome. These wyll also be called Christians, they vse the scripture, they haue Byshops, archbyshops & abbots. &c. but in ciuil matters they haue the Emperoure of the Easte to Constantinople. They haue also Dukes and cōtyes, but now vnder ỹ Turke they haue but few: for the Turkes and Agarenes haue ỹ most parte of the lande. These haue many here syes condemned by the B. of Rome. They saye ther is no Purgatory: ỹ the holy gooste is a creature, and do procede only of the father and not of the sonne.

iii. The Indian fayth & order.

ANother order or secte is ther amonge the Christians, called Indiās, or Christians of Inde, whose Pope or B. is Prester Jhon. His power passeth all Christē princes: for he hath vnder hym. lxxii. kynges and as many kyngdomes. Whan this prest rydeth ony where, thē hath he a treen crosse borne before hym: but whan he goeth to warre, he hath. xii. golden crosses besette with precious stones borne before him

in steade of a standarde. In these parties is the body of S. Thomas the Apostle kept in great reuerence. These baptyse or christen some with fyre, some with water, and are also diuyded within them selues, as the Bysshopryke of Rome.

iiii. The secte of the Jacobites.

ANother nacyon of Christians is called Jacobites, so called of Jacobus or James the heretike, a disciple of ỹ Patriarke of Alexandria. They haue a great parte of Asia in the East, namely the partyes of Wambre, which ioyneth to Egipte by the lande of Ethiopia or Morelande vntyll Inde, more than. xl. kyngdomes. These are circumcysed, baptysed with fyre, and vpon a whote yron they burne a crosse on ỹ forehead, harte or shulders. These shreue them selues to God only, & not to men, and say ỹ ther is only one nature in God. Some of thē speake Chaldeysh, some Arabysh, other otherwyse, after the situacyon of the cōtry. These are condemned in the coūcels of Leden and Sedimum.

v. Marouini.

Marouini holde in many poyntes wt the Jacobites, yet is ther some difference. Theyr speche is Arabysh. They dwel by and aboute the hyl Libanus. They are honest, but warrefaryng people, which are ofte assaulted of the Saracenes.

vi. Nestorini.

These also are seuerall Christians, whiche are so taught and informed of Nestorinus the heretike. This Nestorinus was a Bysshop of Constantinople, & sayd ther were .ii. persones in Christ, the one the Godheade, the other the manhode: and sayd that Mary shulde not be called the mother of God, but of the mãhode, & bryngeresse forth of Christ the man, or after ỹ mãhode only. These consecrate the sacrament in leuended bread, and vse ỹ Chaldeysh spech. They dwell in Tartary, and in greate India are also many of them. Theyr borders conteyne asmuche in compasse, as Dutchlande and Italy, wherin they all haue this fayth, and holde with Nestorinus.

vii. The Mozonites.

These Christians haue theyr spryngē and begynnynge of one Moron an heretike. They graunt onely one vnderstandynge, worke, kynde, nature & wyll in Christe. These dwell by Libia in the prouince of Phenicia, a great multitude, warfarynge men, quick with bowes & arowes & good archers. I beleue they be the same that aboue are called Morouini. They vse after the maner of the Latines bels, bysshops ornamentes, cope, rynge, myter, crosyer. &c. Theyr scripture is Caldeysh, but theyr natyfe speche is Arabysh. They haue ben vnder the B. of Rome, vntyll the tyme of Innocentius the. iii. for than was theyr Patriarke in a cōcell at Rome, but afterwarde whan he was at Cōstantinople, in a cōcell that he helde, he fel frō the Romane church, he fel therto & from it agayne: But nowe do they stāde stedfastly vpō theyr own brayne.

viii. The Armenians of ỹ greater Armenia.

Armeni are Christiās in greater Armenia dwellyng by Antiochia, which cc. yeare agone were subdued of the Turkysh Emperoure & made tributary to hym. These Christiās differ muche frō the

Romanes. They kepe no feaste or holydaye saue only the Sondaye. They faste not on Easter euen, they knowe nothynge of the Newyeare, Candelmasse & such lyke dayes. They saye that Christ rose on Easter daye at euensonge tyde. They eate flesh eue. ye frydaye betwene Easter and Mydsomertyde. Neuertheles they kepe and fast lent thorowout, and that so straytly, that on wednis dayes and frydayes they nother eate fysh, flesh nor oyle, nor yet drynke wyne, cõsyderyng it more synne to vse wyne on these dayes, thã yf they stayned thẽselues with goynge into an vnhoneste house. Thre dayes in the weke do they absteyne from all maner of meate, but two dayes they eate once. On ỳ Tewsdaye and Sondaye make they mery. They haue no masse all Lente, saue onlye on Saterdayes and Sondayes. Nother say they masse on ony frydaye of the whole yeare: for they wyll not offer on that daye that the oblacion was made. They housle yonge chylderen of two moneths & al other without excepcion. They mixe no water wyth wyne at theyr masse. They playe the Jewes wyth theyr vnclenly beastes, as hares, crowes and suche other beastes.

They consecrate wyth wooden and glassy chalices, some wyth patine, some wythout ony massynge apparrel, some haue nomoze but a cope on. Usury and Simony are communely vsed amonge them both prestes & laye people, euen as the Geozgians do, vs whome they are alwaye at variaunce, and ech part counteth ꝑ other heretikes. Theyr prestes haue maryed wyues, but after hyr deceasse they renew not matrimony. They geue a man power to put frome hym hys wyfe that breaketh wedloke, and to take another. They vtterly denye purgatozy, and saye ther are two natures in Chriſte. They shew the Geozgians to erre in. xxx. artikles from the true fayth of Chriſte. Theyr prestes are lusty, and ful, mozr than the laymē, and vse nigromancy foz the mooſt parte. They haue theyr owne spech and languaige wherin they execute all theyr Gods seruice preachynge and syngynge, so that both men and women do vnderstande them. Theyr chefe oz heade byshop is called Catholicon, whome they wozshyp reuerently. Some say they eate flesh all the yeare thozow.

ix. The Surian ozder, oz

Samaritan fayth.

IN Syria or Assyria is the heade cytie Sur, whiche hath a sundery fayth. They vse in theyr masse and scriptur the greke tunge, but els, the Saracēs, theyr natyfe langage. They haue a byshop, whose cōstitucions they obey in all thynges. They consecrate with leueuded breade, wherein they holde wyth the Grekes agaynst the Romanes. Some Christians dwellynge in Jewry aboute Jerusalem, called Samaritani do hold with these, the which were cōuerted fyrst in the Apostles tyme. They differ frō ỹ churche of Rome in many artikles, which what tyme they were obedient to ỹ churh of Rome, they obserued: but now they are decyuered and parted from it.

r. The Mosarabites, or Arabysh Christians

THys secte dwelled somtyme in great nombre in Aphrica and Spayne, but now are there but a fewe. They kepe the vse of the Christians in Aphrica, nearehande in all poyntes. They say masse in latine, they obey ỹ churche of Rome they cōsecrate with vnleuended breade, yet vary

they in many thynges from the Romanes. The daye is diuided wyth them in.xxiiii. houres, and so many collets, Psalmes oz ser uices haue, they to euery houre a seuerall, but not after ỹ latine fashion. That the Latines saye in the begynnynge that do they saye in the ende. The sacrament of altare do some diuide in.vii.oz.x.peces. They are a very deuoute people. They mary none without they be of theyr nacion and fayth. Yf a man dye, ỹ woman marieth not agayn but remayneth in chastite ꝛ wedowheade.

xi. The Moscouites and whyte Russes fayth.

MOscouites is a naciō in Asia whose lande is called Moscouia. Theyr kynge and gyde that now is, is called Basilius, a quicke, victozious and foztunate man of warre. Which was in ỹ sege with the Turkysh Emperoure befoze Uienne in Eastenrich. anno. M.D.xxix he hath aboute a.xx. contrpes vnder hym, accozdyng as he auaunceth hym in hys tytle. Thys kynge with hys subiectes wyl be called a good Chzistian: he boasteth hym to be of saynt Paules fayth, whiche shulde haue pzescribed them theyr fayth, lawe and ozdi-

naunce, and to kepe and retayne thys vntyll hys returnynge. In thys lande (as in many other partyes of Grece) do the wyues wear alway a shewsole vpon theyr heades, but ꝑ poore weare thē of cloth & the rych of gold & veluet, to signifye theyr subiection and obedience due to the man, so that she is content so to submitte herselfe as thoughe the man shulde go vpon hyr heade, and knowledge hym for hyr Lorde. Thys fayth vse the whyt Russes also.

xii. The fayth of the Bemes or order of the Hussites.

Though the Bemes haue ben vnder the B. of Romes iurisdiction and accostumed wyth hys lawes and fayth, yet are they conuerted and seduced by Jhon Husse that was burnt in the councell of Constaunce. anno. M. cccc. xvi. so that they are deciuered and fallen from the sye Rome. They geue the sacramente of the altare vnto theyr laymē vnder both kyndes, agaynste the commaundement of the B. of Rome: yee and vnshryuen also. But in other thynges do they cleue to the Byshop of Rome: for they nother do eate

flesh on wednisdayes, noz frydayes, they syng, kepe holy dayes and wozshyp sayntes as in the byshopryke of Rome. They kepe theyz fastes very straytly. It is a fearce people and enclyned to lyberte.

xiii. The ozder of Waldenses oz Picardes.

The Picardes (that were seduced by Waldus the heretike) are a seuerall kynde of Chzisten people in Beme. These leade a very Chzisten and blamlesse lyfe, they call vpon no sayntes oz creatures but only God. They sweare not atall, counsynge it to be vncomly foz a Chzisten man so to do. They haue no image at all, they knele not afoze them noz pzay to thē. They say ꝑ sacramēt ought not be wozshipped, but Chzist at ꝑ ryghthād of hys father, & God in spzete & truth. They haue no begger amōge thē, & helpe & coūsel ech other bzotherly. Yet are they diuided in two, oz as some saye, in thze partes: namely, ꝑ greate, ꝑ lesse & ꝑ leest of all. They hold greatly wt ꝑ Anabaptistes they haue all thynges cōmune, they Chzistē no chyldzē, they graūt not Chzistes body to be in ꝑ sacramēt: neuertheles ꝑ great heape beleue in ꝑ sacramēt. They ꝓsue ech other,

whereby

they vtter theyr spyte, though they shyne neuer so fayre. They are alwaye at ỹ least. lxxx. thousande. They set nought by the B. of Romes fayth orders, spiritualty, fastyng, holydayes, masse, prayenge, syngynge, readynge. &c. I passe ouer here the Taborytes, which also haue a seuerall fayth.

xiiii. The Georgians secte and fayth.

These Christians haue the Tartaries made tributaryes to them. two. C. yeare ago. They vse the Grecians maner in many poyntes. They byder vpõ the Perses, reachynge from Palestina vntyll the mountaynes called Caspy. They hadde. xviii. byshoprykes, and one heade or chefe byshop whome they called Catholicõ. They were fyrste subiecte vnto the sye of Antiochia, a warresarynge people. Theyr prestes haue crownes shauen rounde, but ỹ layemen foresquared. Theyr wyues be partly vsed to warre, and be hyred therto. Before they stryke ony felde they do drynke largely, that they maye fall on theyr enemyes with the better corage and more fearcely. Theyr prestes & spiritualty kepe the walles

and fenses, and vse vsery, finaunces and symony. They are euer at debate with the armenians, whom they call heretikes. Both the Armenians and Geozgians ar now subiecte to the Turke. Theyz name haue they of saint Geozge theyz patron, in whose name they fyght, whom also they haue in theyz standarde and banners. They bozder also vpon the Medes and Sirians, of whō they are greatly dzadde, yee and of all the Easte partes also. Whan they go to the holy Sepulchze, they entre the cytie Jerusalē with spied banners: foz the Saracenes shune thē soze, nother paye they ony where tribute. Theyz wiues haue heere & beerdes as ꝑ mē, and go also to warre. They weare hygh toted hattes. What so euer they ascribed some tyme vnto the Soudane, ꝑ dyd he graūt thē agayne: foz they were of great estimacyon by hym, & are greatly accepted euery where foz theyz valeaunt dedes and wozthynesse.

Here do I passe ouer also the Gothyes and Wandalyes, whose landes and kyngdomes hath euery one his Chzisten fayth. Sclauony also hath in many thynges an other religion, Gods seruice and maner, seueralz from all ōther.

Of sectes

Fyften ozders

sectes oz superstitions of the Jewes.

1. Samaritani.

IN the tymt of Sarabella oz (as sayeth Josephus the.xi. boke, ỹ. viii Chap. of antiquitꝑes) Sanaballat the debite of Jerusalem, rose the fyrst scisma oz dissencyon amonge ỹ Jewes, on this wyse: Manasses the bzother of Jadi the byshop confederated hymselfe with the debite oz leutenaũt, which was an hyp then, & toke the doughter of the vncircumcysed to wyfe agaynst the lawe vpon the condicyon that he shulde make hym hygh pzest oz byshop. Now seynge that in this dede he dyd transgresse the lawe, he gat euell wyl of many of the Jewes, yee he was euen reiect and hated of them. Apõ this dyd his father in lawe buylde hym a temple vpon mounte Garisim, and set ỹ forezayd Manasses ther in agaynst Jadus his bzother, geuynge him a village therto: and they that helde on hys

ſyde were called Samaritans. These diſpe-
ſed with the lawe in many thynges, and yet
wolde be called Jewes. This diſcencyon la-
ſted vntyll the deſtruccyon of Jeruſalem by
Titus and Veſpaſianus.

ii. iii. Mozbonei and Meriſtei.

Jsidozus in the. viii. boke of the Ethi
mologyes wzyteth, that amonge ỳ he-
reſyes of the Jewes ſome were called
Saduces, ſome Mozboneies, ſome Meri-
ſteies: of the which two laſt ſectes and oz-
ders I coulde fynde nomoze though I ſear-
ched diligently foz it, but that ỳ Meriſteies
receaue not all the pzophetes, ſayenge: that
ſome haue not wzytten of a good ſpzete.
The Morbonei ſaye ỳ it is Thziſte ỳ hath
taught them to kepe holy day in al thinges.

iiii. The Phariſes both theyz ſecte and fayth.

These. iii. sectes oz ſuperſticyons folo-
wynge, were alſo amonge the Jewes
in Thziſtes tyme. The Phariſaicall
ſecte was ſeparate from the commune ly-
uynge, and wolde be eſtimed the perfecte in
the lawe (euen as by vs monkes and freres

are the chyefe of people,) which ſtacke in ꝑ lawe ouer heade and eares, ſo that all that was ſene on them ſemed holy and iuſte: but onely the wycked hart, vnknowē to ꝑ worlde but knowen to God, ꝑ was enemy to God. This coulde not the worlde iudge, wherfore by reaſon of theyr ſhynynge holyneſſe they were in great eſtimacyon amōge ꝑ Jewes. To be playne, it were the Jewes monkes, which in theyr and the peoples mynde were neareſt the pryche: theſe roſe in the tyme of Ptolomeus Philadelphus. They were called Phariſei, becauſe they were ſeparate & ſundered from the other people, both in clothynge and conuerſacyon, but had notwithſtandynge a lyke wycked harte & hatred to the lawe with the other. They lyued ſtraytly after the workes of the lawe, and meaſurable in meat, they dyd weare a ſcrol of parchement on theyr foreheades, and on theyr lefte hande the ten cōmaundementes wryt ten for a remembraunce and continuall exercyſe. They dyd weare alſo brode gardes about theyr garmentes, wherin were bouñde thornes and pryckes, that ſhulde cauſe them to remēbre Gods cōmaundementes. They aſcrybed all thynge to God & his predeſti-

nacyon. They neuer answered theyr heade frowardly. They hoped a iudgemēt of god, and a resurreccyon of the dead. They sayd that a mans soule is immortal. These good men were Christes mooste enemyes, and causers of his death, which they were best worthy.

v. The Saducees secte.

SAducei another sect in Israel, which helde nothynge of the predestinacyon of God, sayd ỳ God dyd beholde all thynges, but it is in mans choyse ether to do good or euell. They denyed the resurreccyon of the flesh, and also that ther were ony aūgels. They beleued that the soule perysshed with the body. They receaued onely the .v. bokes of Moses. They accompanyed themselues with noman, but led so strayght and earnest lyfe, that they were called Saducei, that is the ryghteous.

vi. The Esseyes, and theyr religion.

THe Esseyes led in all poyntes neare hande an heremiticall and monasticall lyfe. They despised matrimony,

not of hatred that they had to the state of it nor yet because they dyd counte it vnholy, but to flye the lustes and prouocacyō of wemen, thynkynge that none kepeth hyr promyse. They were so toyned in loue, that as chyldren of one father, and despysers of all transytory goodes they brought together al theyr substaunce and possession, and had all thynges commune. They dyd counte it vncomly to go in ony other saue whyte garmētes. They had stewardes and officers in worldlye busynesses, but they themselues medled with nothynge saue onely the lawe of God. They had no certayne dwellyng, but were lodged in euery cytie. They shyfted no clothes nor shues tyll they were worne out. They were of great contēplacyon in Godly matters, they vsed few wordes. The daye dyd they euer begynne wyth prayenge, after that went they to worke euery one that he was skylled in, vntyll .v. of the clocke, at the which season they came together to dyne. But afore they sat thēselues therto, they washed themselues with colde water & gyrded a whyte lynnen cloth about thē: this done, they went to theyr meate, & theyr prest fyrst blessed. After dyner & grace

sayd they returned agayne to worke. No noyse was herde ony where in theyr lodgyn ges, but kept great silence: They costed an oth euē forswearyng. They toke none in to theyr secte wbout he were proued one yeare, after the whiche they were sworne to kepe theyr fayth to God, loue and ryghteousnes to men, and to prynces to yelde due obedi- ence: and yf it so fortuned that they shuld be chosen to gouerne other, ẏ then they shulde not vse ẏ power to ẏ suppressynge of theyr subiectes. In theyr tudgemēt sat no lesse thē c. persons, whose sentence remayned vnmo- ueable. The sabbath obserued they so ear- nestly, ẏ vpō it theynother dressed meat, nor kyndled ony fyre: yee dyd not theyr easemēt nother. On other dayes whā they wente to do theyr easement they toke a spade wb thē, dygged a pyt, wherouer they sat to do theyr easemēt, lettyng downe theyr clothes about thē, lest they dyd iniury to Gods shadowe, & couered it agayn wb ẏ digged vp earth. This must nedes be a righteousnesse: yet abydeth it an order, sect & fylthynesse Esa. lxiiii. both before God & mā, though they hyde theyr ea sement neuer so preuely, not onely before God & man, but also before the elementes.

Herodes Antipas had this secte in great reuerence vntyl his death, nother is ony euel reported therof in storyes: yet is it nothing worth before God. Yf our religious myght auaunce this also, (fyrste that theyr secte is Gods ordinaunce and commaundement, secondarely that they had so lyued therafter, that with the trueth they coulde not be blamed) how wolde they cracke and boast: yet doth God damne this secte also Joh. vii. Rom. ix. x. Of these thre last rehearsed sectes reade Josephum the. ii. boke of ỳ Jewes battayle the. vii. Chapter at large.

vii. The Jewes secte and religion.

Though these haue receaued the lawe of God vntyl ỳ tyme of fulfyllyng, yet are they now (seynge they haue refused the Messias and lost the true lyght) rekened for a darknesse, secte and heretikes of S. Jerome and Austine: which besyde ỳ Talmud (wherin is gathered together eue an vnfrutefull heap of vayne dreames) haue only in Moses bokes. vi. C. lawes. It is surely a poore people, that with vayne hope doth so trouble it selfe, and hath an harde order yf it wyll fulfyll the same wout dispensyng.

These are scattred amonge all nacions, and a very fleshly people, whych wyll vnderstand all scripture after the letter, & scarce knowe whether ther be ony spzete. They be diuided wythin themselues so well as we, yet darre they not vtter it, lest they be laughed to skozne of vs. Besyde the lawe haue they also receaued many constitucions of men. Theyz ozder is well knowen to the nedy Chzistiās, foz they are vsurers, and in many places are these open robbers suffred, to the greate dammage of euery man.

viii. Rechabite oz Rechabites secte.

REchabite oz Rechabites are they ꝑ toke vpon them to folow the cōmaūdmēt of ꝑ Rechabites. And of ẏwhych Jonadabs chylderen dyd of a fre wyll in obeynge theyr father, (wherby God pzayed them not foz theyz wozkes sake, but foz theyz obedience) haue these apes and other Jewes coueted to obtayne suche pzayse, makynge themselues a lawe and yock, the whiche is not acceptable to God. Upon thys haue other Jewes (that wolde also be Rechabites) gone to & dzynke no wyne, buyld no houses

sowe no feldes, & plante no vynes forever: & whiche perchaunce they dyd not, because they gat ynough with vsury. Wherfore I cal such Jewes Rechabites, that wyll in dede conterfayte Jonadabs chylderen or the Rechabites in that, for the which they haue obtayned the blessynge of God: hoppynge that God wyll blesse them also, seynge they do it that the chylderen of Jonadab dyd. Of thys reade Jeremy the. xxv. Chapter. To be shorte and playne for thyne vnderstandynge: Jonadab a sonne of Rechab commaunded hys chylderen neuer to drynke wyne, buylde no houses, sowe no feldes, plante no vynes, but only to dwell in tentes. Thys dyd they of wyllynge obedience, though they nother were cōmaūded nor forbyddē it in the lawe. Thys obediēce of the good chyldrē pleased God so wel, ỳ he wold haue other to take example by them, sayenge: Lo that to the chylderen of Jonadab, how muche more ought ye to obey me whiche ame youre God & father: ffor thys cause he blesseth the house of Jonadab and Rechabs kynred, so that ther shall not fayle one to stande alwaye in the syght of God. Upon thys wente the Jewes to and toke vpon them also to be Rechabites

and wolde dzynke no wyne, plante no vynes &c. as though God dyd not moze regarde obedience than abstaynynge from wyne. Thus were the wozkes of the chylderen of Rechab oz Jonadab acceptable to God, seynge they were done in obedience. But thesame wozkes done of the apes and counterfayters, please God nothynge at all, foz they haue no pzecept noz cõmaundement to do, oz to leaue them, but they do thẽ of theyz owne heade. Wherfoze God doth not regarde them, nother can they do thẽ in fayth seynge they stond in doute whether God be well apayed wyth them, oz not. And all that is done wythout fayth and obedience, is playne synne, which yf it were done in fayth and obedience were iustifycacion. By thys commeth it that many folysh Jewes dzynke no wyne, counterfaytynge other therin, as we also playe the apes in oure ozders: yee lyke Manasses dyd counterfayte Abzaham in offrynge vp of hys chylde.

ix. Nazarei oz Nazarres secte.

The Nazarees confesse Jesus of Nazareth to be the sonne of God, yet kepe they all the lawes and ceremonyes of the olde testament. They refuse the new testament, receauynge none but the olde, as more credible. They holde much wyth the Helonites, sayenge that the fayth in Christe be good, but it is not sufficient without the workes of the lawe, and keppynge of the commaundemēts of Moses. Agaynste the which is Paule Roma. ix. x. Gala. iii. iiii. v. vi.

x. Galilei or Galileans.

Galilei be also Jewes, separated from the Jewes in Judea or Jerusalem in many thynges. For as they differ in bodely fashion and spech from them that dwell in Palestina, euen so differ they also in religion and fayth. Thys appeareth by S. Peter, whom hys speche dyd bewraye as he was at Jerusalem in the courte of Annas and Cayphas hygh prestes. It is to be marked farthermore, that euery fayth and nacio hath hys religious, as aboue is specifyed of the Romanes. The Romanes before Christes byrth had theyr flamines, Prothoflamines and so forth, whiche were halowed or conse-

crate to theyr temples vses. Besydes these they had: Salios, Diales, Uestales. &c. that were as oure religious and cloysterers. The Turke also hath hys spirituall and religious. So sore is blyndnesse, errour and foolysh speculacion rooted in the world that it is euen the best coyne and valued mony, wherwyth the world wyll be payed. Yf one endeuoure to vtter thys plantacion of man wyth theyr golden and glysterynge holynes conferrynge it wyth the infallible and pure worde of God in hys scripture: he is as wel herde and accepted, as yf he dyd caste pearles before swyne, whiche yf thou wylt wash of theyr walowynge in the myre, and dryue them to the cleare water, they drawe back, knorre, yee are euen ready to teare the. God graunte vs once to haue eyes to se: yf it be hys pleasure.

xi. Idumei or Idumeans.

The Idumeans the neghbures to the Jewes which ar a grosse warrefaryng people, enclined to sedicion and insurrectiõs, and therfore wolde be the Jewes fellowes, neuertheless more in wyckednes than in obseruynge the lawe. These were

let in to Jerusalem prevely be the zelotes, a lytle before the sege that Titus layde there before it, whereby was caused much vnhappynesse and mysery at Jerusalem the which Josephus treateth at large in the. vii. boke of the Jewysh battayle the. xxviii. chapter. But how they beynge ouercomme of Hircanus, became Jewes and were circumcysed reade p. xiii. boke of antiquites of Josephus the. xvi. Chap. Thys Idumea bordereth upō Egypte, and lyeth by the hylles of Arabia, which of the Hebrues was called Edom, but of other it is called Gobolitis and Amalechitis, whose kynge wythstode the childerē of Israell, and wolde not let them passe thorow hys londe.

xii. zelotes or Gelous secte.

These were suttyll and sedicious rascals amonge the Jewes of Jerusalem whiche gaue themselues that name, as though they were gelous for the lawes of God (euen as such wycked conspiracions and rysynges are wōt to be garnyshed wyth clamyng & defendynge some good tytle) and were notwythstondynge vyle & noughty fellous, that wolde fayne haue ben free, & rulers thēselues: yet it was all for ꝑ good Mämon.

These drue together, wyllynge to dispatche many thynges (as the nature of such frātike people is to take much vpō them) they wold defende Jerusalem, whiche was rather the cause of destructiō therof. Thys heape now of the false Jewes that bended together and wolde haue no rulers ouer them, but wolde rule themselues, and be called the fre Jewes yee by whome the destruction of Jerusalem dyd come, were called zelotes, ỳ is gelous. The dyd often fyght wyth the cytesins of Jerusalem, disquietynge euery man therof. They hadde also captaynes, but chefly one Jhon Gyscalenus a very traytoure. These made a confideracy wyth the Idumeans, & sent prtuely for them to come to Jerusalem and helpe them. But after that ỳ Idumeans sawe they? wycked dealyng, they forsoke thē and wente home agayne. The zelotes (as it fortuneth whan rude men wyll rule) yetted all the daye vp & downe the stretes ydle, robbynge all ỳ they coulde snatch, and folde lyghtely an occasiō to euery thynge. Thus was ther great treason: for ỳ cytesins were fayne to kepe silēce, orels to flatter them, so ỳ vnoutspeakeable force was done to them. All ryghteousnesse, lawe and honestye was layde vnder foote. Josephus can scante

compzehende in .viii. bokes all the mysery and sorce of the zelotes. Euery daye were scarmussynges, nother durst ony man bewayle thys vnrighteousnesse and wzonge: but euery man must be styll, as though they were honeste and louers of God and hys lawe, for whome the lawe dyd make. ffor thys cause haue I not vnaduisedly ioyned thys secte to the other also. Loke farther of them in the.vii. boke of the Jewysh battayle the.xxv.chapter.

xiii. Sicarii or Swearders

After the destruction of Jerusalem, whan Cireneus was debite of Jewry certayne sedicious Jewes, not vsed to bondes and seruice dzue together, callyng themselues Sicarii, of a murthure knese called sica. These wold not obey the Romanes commaundementes, but lyke good Jewes (as they called themselues) fyght agayne for theyr loste fredome: and defyed vtterly all such Jewes as denyed to helpe thē, robbinge and burnynge of suche Jewes all that they coulde come by. Thus beganne a pyteous murthurynge euery where. They sayde also that whoso wold not helpe to withstonde the

Romanes, shulde be estemed lyke the Romanes. Johānes Giscalenus iustifyed such as were adherentes to them, but as foz thē that ether coūselled foz the best agaynst thē, oz otherwyse withstode them, they were slayne: foz all theyz doynge was nothynge but fozce, so that the wanton hozse wanted only them ỳ wolde release hym of ỳ bzydle, that he coueted to be red of. The spersed Idumeans and zelotes dyd soone ioyne thē selues to these, which were nearehande all rooted out, so that lyke came to lyke. After many robberyes and destruccyon of pzouinces, both of theyzs and the Romanes they were rooted out & had a shameful ende (as communely all insurreccyons and conspiracyons do) vnder ffestus and Albinus. Of theyz spirituall lyfe, dedes, robbery and ende reade Josephus the .xx. boke of antiquities, the .xiiii. and .xvi. Chapters. Item in the boke of the Jewysh battayl the .vii. boke the .xxviii. and .xix. chapters, wherof this is bzefly the sūme: Certayne of the forsayd Sicarpes that were fled the persuynge of Albinus, fled vnto a stronge holde called Massada wherin one Eleazarus was captayne. Thys holde dyd the Romanes also besege.

As for Massada was buylded vpon a hygh mountayne, by Jonathas a byshop of the Jewes, and afterwarde by kynge Herode was it fensed & made stroge, prouyded plenteously with all maner of ordynaunce and vitayles. He layd also a wall of fre stone aboute the cytie. viii. myle compasse, whose heyght was. xii. cubytes, and the bredth. viii. cubites and vpon the wall he buylded. xxvii. towres, which were of, l. cubytes heyght. Two thynges occasioned Herode to make this towne so stroge: The fyrst was that he feared lest the Jewes wolde depose hym of the kyngdome, and restore his predecessoure in to it agayne. The other: that he feared Cleopatra ỹ quene of Egipte, which requyred hyr husbande ofte to slaye Herode, and to geue her ỹ kyngdome of Jewry. Whā this towne now was beseged of Flauio Syluanus captayne of the Romanes, and so sore assaulted of them, that they within had no hope more of theyr lyues, or escappynge, they called to mynde how ỹ Romanes wolde hādle them, yf they toke the cytie, what fearfull martyrdom and payne they shulde put them to, or in what greueous bōdage they shuld be, yee and lese the noble lyberte, wherfore they

wolde rather dye then lese it: vpon this had Eleasarus the captayne a goodly oracyon in the kynges palace, wherin he persuaded the people to a wyllynge death, and a true constaũte hart in the lyberte, so that rather then the Romanes shulde haue power vpõ them, they shulde preuẽte them with gladly and wyllyngly to dye of theyr owne hãdes. Some febleharted gaynsayd, pytyeng their wyues and chyldrẽ, whom Eleasarus so persuaded with many goodly reasons and argumentes of the immortalite of the soule, ỳ as frantyke men they exhorted ech other to lye, countynge this a token of gelousy and Gods scrupce, ỳ they onely as fre, obeyenge onely God and not the Romanes, wolde rather fall in the handes of God for theyr fredome, then to come in the handes of ỳ Romanes, and be vilanous slaues and bondmẽ of the heythen. Upon this made they haist to dye, none wolde be the laste, suche desyre of deynge was come vpon them. He that grudged to slaye his wyfe or chyldren hym selfe, toke them in his armes, kyssed them, blessed them, and then prayed hys neghbure for to slaye them. Some other toke the chyldrẽ out of the mothers lappes, some

mothers offred them themselues, as though they wolde so prouyde for them, ther was none that abhorred such a dede. This wyse slewe euery one his frende, requyred therto of frendshippe, whiche myght not fynde in his harte to do it hymselfe. Many lest they shuld be the last, slewe themselues. The last caryed all theyr goodes vpon an heape, to burne them, (lest they shulde come in ẏ hãdes of the Romanes.) As for the corne and other vitayles dyd they leaue in theyr place that they shuld not be rekened ouercome, or cõstrayned to this by famine or desperatiõ, but to testifye that they had done this of set purpose, and good and fre mynde. Whan al were kylled saue .x. persons, they cast lottes which of them shulde kyll the other. ix. and he hymselfe at the last alsõ. Whan he onely was lefte, he loked about whether ony were lefte that had nede of his hande. But whan he sawe no body, he set the palace in fyre, & with a valiaũt hande slewe hymselfe. Thus dyed they al in one nyght, whose nõbre was ix. c. and. lx. men, besydes wyues & chyldren, thynkynge none to haue remayned. But. ii. wemen, and. v. boyes, hearynge the conclusion and agrement of this dredfull deuyce,

hyd themselues in caues or pytes vnder the earth. The Romanes that lay before the cytie maruayled that they sawe nor herde ony enemyes, but only a fyre, thinkyng nothyng lesse then this fearfull chaunce, came to the walles, gaue a rush at the wall with the bat teirãme, to se whether ony body wold come in syght. Upon this came forth the forsayde viii. persons, and shewed the Romanes al the matter, which the Romanes wolde not beleue for the haynousnesse of it, vntyll they came in to the kyngly palace, and sonde all the coarses on a heape: wherof they maruayled and were more abashed, then reioyced. After this lefte Flauius Sylutus the captayne men of warre in the towne and fensed it to his behofe. But the Sicarii left not of: for suche as were fledde to Alexandria and Thebe, raysed a new insurrecyon and conspiracyon, persuadynge the Jewes that were there to syght for theyr fredom, and knowlege God onely to be theyr Lorde. Such as wolde not cõsente to them, but persuaded the cõtrary, those they slew. For this cause assembled the moost sagest and discreteste Jewes such of theyr nacyon, as were in other places also, and disclosed the fury and

rashnesse of the sycaries or swearders, shewynge what myschefe and inconuenience shulde come, yf they folowed theyr mynde, and declared also what vnhappynesse had euer ben bred by theyr conspiracyons. Upon this they fell vpon them, toke .vi.c. of them prisoners. Thus were these take also, which were martyred and put to execution with diuerse tormentes, only was it required of them to graunte obedience to ỳ Emperour and call hym theyr Lorde: the which none of them dyd, nor wolde graunte, but abode styfly by theyr mynde and opinion, suffred death rather lyke brute beastes, than reasonable men, yee euen chyldren also: of whose hardneckednesse and constaunce many one dyd wonder and maruayle.

xiiii. Menelayth & Jasonyth secte.

IN the tyme of Antiochus Epiphanis ỳ tyraunte, turned many Jewes to thys secte (perchaunce for feare) & yet wold be called good Jewes. These had two byshops vntyll the tyme of the Machabees.

xv. The Amonites and Moabites secte.

The Amonites and Moabites be ſuche as beſydes God wozſhypped the Idoll Moloch, ẏ is mans wyſoome, & after the enſample of Abzaham offred theyz chyldzen vnto God, pzouynge it featly with argumentes and wzaſted ſcriptures, ſayenge on thys wyſe: All that God createth, doth pleaſe hym. Now it that pleaſeth hym done of the one, pleaſeth him alſo done of another ſeynge he accepteth no perſones: wherfoze that we offer vp oure chylderen as Abzahã dyd, is hys wyll and pleaſure alſo.

¶ The conclusion of the Jewyſh ſectes and ozders with all the other.

Beholde (good reader) thys Babel oz confuſion, and compare with thys the heythenyſh and Turkyſh ſecte, and I doute not but thou wylt ſaye it is the Deuell, which goeth aboute, mommynge wyth ſo many viſozes. Thou muſt confeſſe alſo that all ſectes, faythes and ozders, excepte only the true and fre Chziſtendome and Newe teſtament (whiche is earneſt fayth, lyfe, holy gooſt, and no lawe oz dead letter) are noughte els ſaue a fonde Jewyſhneſſe.

But it goeth thus to worke in the worlde, that they which be tryed shulde be manifest i.Cor.xi.nother was ỳ church euer in a better case, or more florysshyng, then mydde̅s amonge hyr fyndes, sectes and wolues. For Christ is not come to geue an outwarde or worldly peace, but his peace: that is, of the conscience. The church must growe tryed, & exercysed amonge hyr fyndes. Wherfore let it go that wyl not abyde, for chaffe must be sundered frō corne. This I saye, because that so many sectes be not only no hurte to Christendome, but also profytable, an exercitacyon of theyr knyghthode and a cōquest of heauen. Sūma summarum it is called: Salutē ex inimicis nostris, and not dānum or desolacionem. Upon this sayeth Christe Mat.xxiiii.that it is not possible the electe shulde be deceaued, but for theyr sake shall ỳ perylous dayes be shortened. he that hath once assayed the trueth, shall neuer fall frō it, without he be not of the trueth, and such are letten go: for Christ muste so clense and purge his flooze, trye his & separte ỳ corne from chaffe. i.Corin.xi. But suche shepe of Christe that belonge to God the father,

heare no voyce but theyr heerdmans, and can not abyde the voyce of the straunger. Joh.x. God knoweth hys, and them cã noma take out of hys handes. Joh.x. Thus is Chꝛistes prayer herde, namely: ꝓ Peters fayth fayle not in them that be Peters. Luce.xxii But that God rebuketh false prophetes, sayeng that they haue deceaued hys people, he sheweth how the matter was with them: ffoꝛ that haue they done, so much as lyeth in them, though God haue letted and not suffered it to be done to hys electe & chosen. Yet are they iustly blamed therfoꝛe. ffoꝛ theyr wyll & purpose was good. Now seynge that God iudgeth the harte and wyll, therfoꝛe haue they no wꝛonge done to them, but ryght, whan they are iudged to be decrauers of the people.

ffINIS.

Of sectes

¶ The fayth of

the Indians, euen as one Mathew the embassadoure of Prestrias dyd vtter it before Emanuel kynge of Portingale. Anno. M. D. xiii.

1 ffyrst do they beleue with vs the trinite of persons, and one God.

2 And ꝑ same maruaylously to haue created heauen, earth, and all that is conteyned in both of nothynge.

3 That Jesus Christe, the anoynted kyng the saueoure and the Messias, so oft promysed by the Prophetes, the very sonne of the true God, was borne of Mary the virgine both before and after the byrth in Bethleem the cytie of Dauid.

4 And that the same beynge iudged of Pilate the wycked debite or lewtenaunt of the Romanes in Jewry, dyed at Jerusalem for oure synnes, and was buryed.

5 And continently to haue gone downe to hell, whose gates he brake: and on ꝑ thyrde

daye he roſe agayne alyue, wyth great victozy of hys enemyes and death: and finally to haue aſcended vp to heauen by a wonderfull aſcencion, from whence he came.

6 They beleue alſo an vniuerſall and immoztall reſurrecciō of the bodyes, after thys moztall lyfe.

7 They beleue alſo in theſame fayth, that Chriſt ſhall iudge both the good and euell, & that euery man ſhall receaue rewarde accozdynge to hys dedes done in thys lyfe.

8 After thys iudgmēt ſhall the godly haue euerlaſtynge ioye, but the wycked euerlaſtynge payne.

9 They (as we) kepe the.x. commaundementes.

10 They graunte.vii. deadly ſynnes alſo.

11 They haue all the bokes of ſcrypture as we.

12 They haue the.iiii. goſpels alſo.

13 And of Paules Epiſtles do they want none.

14 They appzoue all ꝑ artikles of ꝑ crede.

15 They pzefer the pater noſter befoze all other pzayers.

16 They make much alſo of ꝑ Aue Mary.

17 Theyz chyldzen do they baptyſe wyth

holy water on the.vii.daye, and also circumcise them after Moses law, after ỹ costume and vse of longe tyme.

18 On twolfthyde also doth all the people yearly profesſe openly theyr fayth with great ioye, and so are they baptysed agayne.

19 They saye masſe also nerehande after our vse, & that nother for lucre or auaūtage.

20 The sacramente of altare do they esteme the chefe and principall, confessynge syncerely there to be the body and bloude of Christ, and cōmunicate vnder both kyndes.

21 They confesſe the holy oyle & anoyntyng to be sacramētes.

22 As soone as they haue synned, do they to shryue themselues to a preſt.

23 The penaunce do they diligētly fulfyl.

24 Fastynge do they accomplysh wythout eatynge of flesh or fysh.

25. Lent do they begynne on Septuagesima.

26 The Sondaye and other holy dayes institute of theyr byshops, do they kepe reuerently.

27 They haue the remembraunce of Christes passion on the laſt weke of lent, as we.

28 Palmesōdaye do they vse with vs also,

and Candelmasse.
29 Procession goynge do they vse also.
30 They kepe Alhalowtyde and alsoule daye also.
31 Ashwednysoaye accozdeth with vs, both in ceremonyes and tyme.
32 They haue also monasteryes, not only of men, but also of wemen, lyuynge in great abstinence.
33 Wherofsome cloysters haue. vii. oz. viii. C. oz a. M. persons.
34 One hyll is there, wheron dwell. xii. M. religious persons, whiche maye in no wyse begge, but laboure foz theyz lyuynges: neuer theless yf ony almesse be geuē them, that maye they take welynough, so that it be not craued.
35 They haue pzeachers to teach Christes fayth, and that of ỹ best learned amōge the pzestes and religious.
36 There are many hospitals foz the pooze only to be lodged and tended.
37 The churches are a centuary foz mysdoers, but so, that he that is manslayer be so slenderly fed that at the laste he must dye of hungre.
38 Theyz dead do they bury wyth no lesse

ceremonyes than we, & also in churches.

39 Holy men and of heauenly conuersaciō do they canonizat, after they haue searched they⁹ lyfe diligently.

40 Men mary but one wyfe at once, and that at the church doze.

41 And after olde costumes & lawes they mary none wythin ỳ.vii.degre, nother may they⁹ Patriarke dispense here wyth.

42 They haue images of all sayntes in they⁹ churches.

43 Holy water do they kepe, and thynke ỳ it chaseth awaye wycked spyrites.

44 They haue many churches, belles and holy vestimentes for spirituall seruices.

45 They kepe mylsomer mooste solemly.

46 They begynne the yeare at Septēbre.

47 They knowe ther is an head byshop of Rome, but the cause that they obey hym not, is the great distaunce from hym.

48 Saynte Bartholomew the Apostle taught them fyrst the fayth and gospell.

49 They⁹ prestes are maryed, but after the wyues decease they mary not agayne: neuertheles se they⁹ patriarke lyueth chaste.

¶ Thys dyd ỳ aforesayde Mathew confesse in the presēce of the nobles & clergy of Portyngale.

¶ Here endeth the treatyse of all sectes, ozders and religions, both of Chzistendom and the Jewes: Translated out of hye Dutch in Englyshe.

¶ Pzinted in Southwarke by me James Nicolson foz Jhon Gough.

Cum Pziuilegio.